

HISTORICAL MAGAZINE

of the Protestant Episcopal Church



DECEMBER, 1954

EDITORIAL

A Boon to Students of Episcopal Church History

THE SOCIETY FOR THE ADVANCEMENT OF
CHRISTIANITY IN PENNSYLVANIA

By Donald Russell Gardner

LIST OF EPISCOPAL CLERGYMEN IN "APPLE-
TONS' CYCLOPAEDIA OF AMERICAN BIO-
GRAPHY" AND IN THE "DICTIONARY OF
AMERICAN BIOGRAPHY"

Compiled by William H. Stone

CATALOG OF ARTICLES IN THE "HISTORICAL
MAGAZINE," VOLUMES I (1932)—XXII (1953),
BY AUTHORS, SUBJECTS, AND TITLES

Compiled by William Wilson Manross

REVIEWS: I. American Church History and Bio-
graphy.

II. English and General Church History.

III. Theology and Philosophy.

Index to Volume XXIII (1954)

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Editorial

A Boon to Students of Episcopal Church History!



HISTORICAL MAGAZINE is ending the year 1954 with the record of having published over 9,000 pages of history and biography concerning the story of The Episcopal Church, covering a period of twenty-three years in twenty-three volumes.

We are celebrating this event by publishing in this issue two articles which will be a great boon to students of this Church's history:

A CATALOG OF ARTICLES IN THE "HISTORICAL MAGAZINE" VOLUMES I (1932)—XXII (1953) BY AUTHORS, SUBJECTS AND TITLES

compiled by the Rev. Dr. William Wilson Manross, librarian of the Church Historical Society, and associate editor of the Magazine. He originally compiled it for the library of the Society, and its usefulness is so apparent that it does not take much of a prophet to foresee that this particular number will be consulted by students more than any other single issue of the ninety-two thus far published.

Most of the issues of the last twenty years have had the editorial attention of the writer of this editorial, and he is therefore pretty familiar with the contents of them all. But it is now increasingly difficult even for him to remember when a particular subject was treated, and precious time has had to be taken in searching the back numbers. This waste of time is now at an end—for him and for others.

If the general reader feels aggrieved that so many pages have had to be taken to publish this "Catalog," we beg him or her to think again and to go over rather carefully the listings therein given. We think that "general reader" will be amazed at the variety and richness of the story already told in twenty-two volumes. Also, of course, he may feel that there are several gaps, and, in particular, that the subject or region of special interest to him has not yet been sufficiently treated in our columns. The editors will be the first to admit this, and we are concerned that all areas of the Church's history shall eventually be written up. But historiography takes time and patience, and "general reader" must appreciate the former and possess the latter as well as the writer of history.

Dr. Manross is a distinguished ecclesiastical historian and the grandson of a distinguished clergyman and educator, William Dexter Wilson (1816-1900), who in 1842 was a convert from Unitarianism and became an intellectual leader of The Episcopal Church in upstate New York. He was professor of moral and intellectual philosophy in Hobart College, 1850-1868, and from 1868 to 1886 held the same chair in Cornell University. Henry Benjamin Whipple, the first and greatest of Minnesota's bishops, learned his theology from Wilson.

These few facts about Dr. Wilson illustrate the value of the other article which is a boon to students, namely,

A LIST OF EPISCOPAL CLERGYMEN IN "APPLETONS' CYCLOPAEDIA OF AMERICAN BIOGRAPHY" AND IN THE "DICTIONARY OF AMERICAN BIOGRAPHY"

compiled by the Rev. William H. Stone. The first thing that any student wants to know about a person with whom his story is concerned is, "Has he been written up in standard biographical dictionaries?" The list published in this issue, covering the two best known American biographical dictionaries, will enable him to answer that question immediately. Both of these biographical dictionaries should be found even in small town libraries.

The compilation of this list was a by-product of Fr. Stone's work for the Recorder of Ordinations, in seeking to complete the ordination records of the clergy ordained between 1785 and 1885.

The editors have, therefore, good reason to believe that this December 1954 issue will be a boon to students and to researchers.

WALTER H. STOWE.

Why Study History?

CRITICS of the study of History . . . maintain that it is wrong to look backwards into the past, and that the energy devoted to this subject should be employed in peering into the future. This contention might have some sense in it if the future were not a product of past events. Since, however, every future event is in some way the result of events which preceded it, it follows that the only hope of judging what is likely to happen in the future must be based on a careful study of the things which have happened already.—T. C. LETHBRIDGE, in *The Painted Men* (New York, 1954), p. 16.

The Society for the Advancement of Christianity in Pennsylvania

By Donald Russell Gardner*



NE of the marks of the revival of the Episcopal Church in America in the second decade of the 19th century—popularly dated from the consecration in 1811 of John Henry Hobart as assistant bishop of New York and of Alexander Viets Griswold as bishop of the Eastern Diocese—was the organization of certain societies “for the Advancement of Christianity.” Up to the time of their appearance, the activities of the Church were almost entirely parochial. Such taken-for-granted institutions of today as diocesan boards of missions or departments of religious education were unheard of; in their present form, they were even undreamed of.

These S. A. C. societies were the chief agencies through which several dioceses aroused churchmen to their duty of preaching the gospel and planting the Church among the unchurched within their own diocesan borders, as distinguished from missions sponsored by the national Church. The importance of these societies has only latterly begun to be appreciated and appraised.

During the first decade of the 19th century, the diocese of New York had set the general pattern for this important work, under the leadership of Bishop Benjamin Moore and John Henry Hobart, before the latter was a bishop.¹ But whereas other dioceses were to have only one such organization, New York already had four:

(1) *The Protestant Episcopal Society for the Promotion of Religion and Learning*, 1802.

*DONALD RUSSELL GARDNER (May 14, 1925-May 20, 1953) was born in Philadelphia, the son of Frederic George Gardner and Anne (Coyle). University of Pennsylvania, B. A., 1946; the Divinity School in Philadelphia, Th. B., 1950. Ordained deacon, 1950; priest, 1951. Curate, St. Thomas' Church, Whitmarsh, Pa., 1950-1953.

This essay was originally submitted for publication in 1950, through the offices of Dr. Nelson W. Rightmyer, then professor of Church history in the Divinity School, Philadelphia, and under whose supervision it was written. It has been edited for publication in this issue by Walter H. Stowe, editor-in-chief.—*Editor's note.*

¹See George E. DeMille, “The Recovery of the Episcopal Church in Upstate New York after the Revolutionary War,” in *HISTORICAL MAGAZINE*, XIII (1944), 235-251; also, by the same author, *History of the Diocese of Albany, 1704-1923* (Philadelphia, Church Historical Society Publication No. 16, 1946), Chapter II, “Post-War Renaissance,” pp. 26-46.

(2) *The Protestant Episcopal Theological Education Society*, 1806.

(3) *The New York Bible and Prayer Book Society*, 1809; now a national institution of the Church, with the title, "The Bible and Common Prayer Book Society of the Episcopal Church," which donates about 15,000 volumes (90 per cent of which are Prayer Books) each year.

(4) *The Protestant Episcopal Tract Society*, 1810.

The revival of the Church in the South began in South Carolina, and the organization of "The Protestant Episcopal Society for the Advancement of Christianity in South Carolina," commonly called the S. A. C., on June 10, 1810, was one evidence both of the beginning and the continuance of that revival.²

Next in order of founding was "The Episcopal Society of New Jersey for the Promotion of Christian Knowledge and Piety," which was organized on October 12, 1810. Although the name differs from the other S. A. C. societies, its purpose and character were similar.³

In 1812, the Pennsylvania society was organized, followed by that in North Carolina (1818), and in 1827 by the one in Mississippi.⁴

The Importance of the Pennsylvania Society

In 1828, sixteen years after the founding of the Pennsylvania Society, its importance in the development and growth of the Church in that diocese, which then covered the whole state, was graphically set forth by the Rev. Jackson Kemper, himself its first missionary and later to win fame as the Church's first official missionary bishop. Addressing the society on January 7th of that year, in the presence of Bishop White, he said:

"At the commencement of this institution, in 1812, there were not more than 21 clergymen, (of whom but seven are now engaged in the performance of parochial duties,) and 28 congregations; we have now 62 clergymen and 67 congregations.

²See Albert S. Thomas, "The Protestant Episcopal Society for the Advancement of Christianity in South Carolina," in *HISTORICAL MAGAZINE*, XXI (1952), 447-460.

³The constitution of the New Jersey society provided for (1) the distribution of the Bible, the Prayer Book, and religious tracts; (2) "for aiding young men of piety and talents, who may need assistance, in the necessary preparation for the Gospel Ministry"; and (3) in 1822 the constitution was amended to allow the board of directors to appropriate, "at their discretion," the interest of the permanent fund, which might not be "wanted for either of the above purposes," "in aid of the Missionary fund."

⁴For the Mississippi society, see Nash K. Burger, "The S. A. C. in Mississippi," in *HISTORICAL MAGAZINE*, XIV (1945), 264-269. The New Jersey and North Carolina societies have not yet been written up.

Then, in the city and county of Philadelphia there were seven Episcopal churches, now there are sixteen. Then, this diocese, compared with the other dioceses, was about fifth or sixth in strength, it is now the second."

He added a footnote at this point, explaining that the diocese of Pennsylvania was "the second with respect to the number of clergymen and congregations, but not with respect to members."

"Of the 67 congregations, at least 38 have been organized since the institution of this society. And from that period to the present, 18 new churches have been erected; six have been rebuilt or greatly enlarged, and five houses, once occupied for other purposes, are now appropriated to Episcopal worship. In the course of the present year [1828], new churches, will be erected and ready for consecration at Meadville, Franklin, New-Milford, Bedford, and Venango furnace.

"Your missionaries were the first Episcopal clergymen who ever preached at Wilkesbarre, Pike, Springville, Harrisburg, Erie, Connelville, Lewistown, and other places. . . ."

After recounting many interesting details, Kemper made this significant statement:

"I do not attribute all the improvements which have taken place, to this Society. But the excitement it produced has, I believe, been beneficial to every church. They have not all received pecuniary aid, but they have all partaken of that spirit which has penetrated every portion of the diocese, and which originated under your presidency and episcopate, at the formation of this institution. *The majority of our congregations, I unhesitatingly assert, owe their existence, their vigour, or their present state, to the Society for the Advancement of Christianity in Pennsylvania.*"⁵

The S. A. C. by strengthening the Church *within* Pennsylvania, enabled the latter diocese to make a greater contribution to the missionary work of the Church *outside* Pennsylvania than it could otherwise have done. This was reflected in the increased offerings of men and money to the national Domestic and Foreign Missionary Society, when the latter finally got underway.⁶

The S. A. C. in Pennsylvania might well claim that its greatest contribution to the Church's national missionary work was Jackson

⁵"Address by the Rev. Jackson Kemper at the Annual Meeting of the S. A. C. in Pennsylvania," January 7, 1828, in the *Church Register*, January 26, 1828. For the full text, see below, at the end of this article, Appendix II. (Italics not in the original address.)

⁶See E. Clowes Chorley, "The Missionary March of the American Episcopal Church," Part I, "1789-1835," in *HISTORICAL MAGAZINE*, XV (1946), 169-208; Part II, Chapters IX-XIII, *ibid.*, XVII (1948), 3-43.

Kemper himself; for this society was the school in which Kemper, beginning as a deacon, learned the need, the importance and the art of doing missionary work, thus fitting him for his later leadership as the Church's first official missionary bishop. This is recognized by Kemper's biographer:

"He [Kemper] was a prime mover in the formation, in the spring of 1812, of the Society for the Advancement of Christianity in Pennsylvania; an organization that marked an epoch in the life of the diocese and, viewed in the light shed upon it by his later career, in general religious history as well. Its primary object was to increase the supply of clergy, and so meet the most pressing need, and thus and by every other means in its power—for example, the distribution of Prayer Books, also a crying need,—to help revive the parishes that were ready to die and to strengthen the feeble ones throughout the diocese."⁷

The Founding and the First Missionary

The Diocese of Pennsylvania was organized without a bishop on May 24, 1785. Less than two years later, on February 4, 1787, William White was consecrated as its bishop, the second in the American succession, the first in the English line. A quarter of a century elapsed before the idea of an active missionary enterprise to evangelize the unchurched within the diocese, which then and until 1865 included the whole state, took shape in the minds of a few serious minded churchmen.

War clouds were already gathering. On March 14, 1812, Congress authorized the first of six war loans in the sum of \$11,000,000. On April 4th, a 90-day embargo was placed on all vessels in U. S. harbors. On June 1st, President Madison sent his war message to Congress; on June 19th, the declaration of war against Great Britain was proclaimed. The War of 1812 was a reality.

War is always hard on religion and the Church, but the fact that "The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania" was organized on April 18, 1812, and that it sent out its first missionary after the War of 1812 had started, is proof, if proof be needed, that the Church can make some progress in spite of war.

⁷Greenough White, *An Apostle of the Western Church . . . Jackson Kemper*. . . (New York, 1900), p. 24.

Five weeks after its organization, on May 26, 1812, the 28th convention of the diocese of Pennsylvania convened in Christ Church, Philadelphia. To it, Bishop White reported as follows:

"With much satisfaction I inform the convention, that within these few weeks there has been an institution formed in this city, for the advancement of Christianity in this state. The constitution of the society will be laid before you, agreeably to their direction: and I ought not to entertain any doubt that it will receive your approbation and your sanction."⁸

On the following day, the letter below was read and the constitution of the newly-formed society was presented:⁹

Philadelphia, May 26th, 1812

Respected Sirs:

Pursuant to a resolution of the Board of Trustees of the Society of the Protestant Episcopal Church, instituted for the advancement of Christianity in Pennsylvania, I am required to lay before your respectable body a copy of the constitution of the society, for your sanction and approbation. Agreeably to which resolution, I now transmit a copy of the constitution, and with the highest regard am,

Respected Sirs, your ob't. servant,

C. N. BANCKER,
Recording Secretary.

To the Convention of the
Protestant Episcopal Church
in Pennsylvania.

The constitution was unanimously accepted by the convention, and \$270.00 of convention funds were ordered to be paid over to the treasurer of the new society to supplement salaries of its missionaries.

The first missionary of the new society was the Rev. Jackson Kemper, still a deacon and an assistant minister of the united parishes of Christ Church and St. Peter's, of which Bishop White was the rector.¹⁰ A substitute having been procured to take care of his

⁸Diocese of Pennsylvania, *Journal*, 1812.

⁹*Ibid.* The text of the constitution will be found below, as Appendix I.

¹⁰JACKSON KEMPER (Dec. 24, 1789-May 24, 1870), of German ancestry, was the son of Col. Daniel Kemper and Elizabeth (Marius). Graduated from Columbia College, 1809. Read theology under Bishop Benjamin Moore of New York and Dr. John Henry Hobart. Deacon, March 11, 1811; priest, January 23, 1814; both ordinations were by Bishop White. Assistant minister, Christ Church and St. Peter's, Philadelphia, 1811-1831; rector, St. Paul's Church, Norwalk, Connecticut, 1831-1835. First official missionary bishop of the Church, with jurisdiction in the Northwest, 1835-1859; first diocesan of Wisconsin, 1859-1870. [See Greenough White, *op. cit.*; "The Bishop Kemper number," *HISTORICAL MAGAZINE*, IV (Sept. 1935), 129-244].

parochial duties, Kemper was sent out early in August 1812, "upon his first tour of ecclesiastical discovery and exploration." Bishop White provided him with a letter of directions:¹¹

"... I shall be especially desirous of being informed on the following heads;

1st. At what places and at what times you shall have preached, and have performed divine service during your mission.

2d. How many adults and how many infants you shall have baptised, and at what places.

3d. How many persons there are in each Church or neighbourhood visited, who are communicants, or are desirous of becoming such in case of opportunity.

4th. In regard to each place, whether, in case of a visit by me for the administering of the rite of confirmation, there be the prospect of such a visit's being preceded by the visits of any nearer clergyman, for the purpose of preparation.

5th. What may be supposed in the power of any church, towards the raising of a support for a settled minister among them.

On the above subjects, I shall expect a report from you on your return; and am, in the mean time with my wishes and prayers for the success of your ministry in this department, and for your health and safety,

Your's affectionately,

WILLIAM WHITE.

After conducting divine service in Radnor, now a suburb of Philadelphia, the twenty-two-year-old deacon travelled in a sulky to Lancaster, where Bishop White's first ordinand, the Rev. Joseph Clarkson,¹² was rector; then on to York and Chambersburg, holding service in the courthouse in the latter place. At Huntingdon, Kemper "found a log church in a fair state of preservation, a parsonage lapsing to ruin, and a little flock without a pastor, still faithful to the Church and attached to her worship."

¹¹*First Annual Report of the Trustees of the S. A. C. in Pennsylvania, 1813.*

¹²JOSEPH CLARKSON (Feb. 27, 1765-Jan. 25, 1830) had been made a deacon by Bishop White on May 28, 1787, and a priest probably in the same year. He was active in the diocesan conventions of Delaware and Pennsylvania, and a deputy to several General Conventions. He must have fathered a missionary strain in his family, for his grandson, Robert Harper Clarkson (1826-1884) was the first missionary bishop of Nebraska, 1865-1870, and first diocesan, 1870-1884. [See C. Rankin Barnes, *HISTORICAL MAGAZINE*, XVIII (1949), pp. 167-168, 167n.]

"All along his way, he met or heard of scattered families of Church people, and at one point a rumor came to him of a settlement of them, from beyond sea, in the upper part of a remote valley."¹³

Today, one can reach Pittsburgh from Philadelphia in considerably less than a day's drive on the Pennsylvania Turnpike; with horse and buggy, Kemper took a month. Early in September he preached in Trinity Church, and pushed on southward, up the Monongahela valley to Brownsville, where he "found many members of his communion, their churches closed."

Travelling now southwestward, Kemper crossed the state line into western Virginia, now the state of West Virginia, and met there in Charlestown (now Wellsburg) a remarkable man—one who never received any proper reward in the Church Militant and whose record as a pioneer missionary has not yet been thoroughly appraised:

"Here he found a clergyman settled, the only one in that portion of the state, whose name was Doddridge;¹⁴ and with him enjoyed brotherly intercourse, which vastly widened his missionary horizon. His new friend was of the opinion that half of the original settlers of Ohio, Kentucky and Tennessee—the only states as yet beyond the Alleghanies—had been Episcopalians, and that it was not too late to follow and endeavor to recover some of them.¹⁵ He had given much anxious

¹³Greenough White, *op. cit.*, pp. 24-25.

¹⁴JOSEPH DODDRIDGE (Oct. 14, 1769-Nov. 9, 1826), clergyman, physician, author, pioneer, was a Wesleyan Methodist circuit rider until his ordination as a deacon, March 4, 1792, by Bishop White. He was an advance guard of the Episcopal Church in northwestern Virginia (now West Virginia) and eastern Ohio. [See *Dictionary of American Biography*, V, 342-343; Cortlandt Whitehead, *The Early History of the Church in Western Pennsylvania* (Philadelphia, Church Historical Society Publication No. 1, 1915), pp. 30-54; George F. Smythe, *History of the Diocese of Ohio . . .* (Cleveland, 1931), index *passim*.]

¹⁵In substantiation of Doddridge's opinion as to the number of original settlers in Ohio, Kentucky and Tennessee, who *had been* Episcopalians before their emigration, the *Encyclopedia of American History*, edited by Richard B. Morris (New York, 1953), p. 550, gives the following:

RELIGIOUS CENSUS, 1775

[Based on Rough Estimates—3,105 Religious Organizations and Congregations]

Congregationalists	575,000
Anglicans (Episcopalians)	500,000
Presbyterians	410,000
Dutch Reformed	75,000
German Churches (incl. German Reformed, 50,000, and Lutheran in Pa., 75,000	200,000

thought to the condition of the Church in the western part of the United States, and said that the first step should be to form a convention of all the clergy west of the mountains. Two, he knew, were at work in Ohio, and one at least, by the name of Moore,^{15-a} at Lexington, Kentucky. He impressed upon his young guest the necessity of immediate action, for the salvation of the Church's prospects in the West."¹⁶

Retracing his steps, the young missionary visited Beaver on the Ohio River, thirty miles below Pittsburgh. "The people there had worshipped at first in the jail, then in a schoolhouse, and at the time of his visit in the courthouse; they seemed to be utterly ignorant of the liturgy." It was now October, and winter storms would soon be battering the mountains of Pennsylvania. Nevertheless, like the Apostle Paul, he revisited as many as possible of the places he had first seen on his westward journey. On reaching Philadelphia, greatly improved in health, he could report that he had baptized thirteen children; that "the apathy of a congregation is principally, almost entirely, owing to the pastor who presides over it"; that "the custom throughout the state of being anti-rubrical has been attended with the most fatal consequences to our Zion"—that is, "with exceeding lukewarmness of ecclesiastical principle"; and above all, "that the West offered a wide, extremely important and inviting mission field."

"The zeal that his experience awakened in his soul was communicated to others, and his report rendered to the Society that had sent him out, and through it to the diocesan convention at its next meeting, greatly excited, if indeed it may not be said to have created, interest in domestic missions, raising anew the question of an episcopal appointment for the region beyond the Alleghanies."¹⁷

Quakers	40,000
Baptists	25,000
Roman Catholics	25,000
Methodists	5,000
Jews	2,000

Even if the above estimates be discounted heavily, they demonstrate how catastrophic the Revolutionary War was upon the fortunes of the Episcopal Church. Not until 1890 did the Episcopal Church have as many as 500,000 communicants. If the above estimates include children, i. e. all baptized members, the Episcopal Church may have had as many as 500,000 by 1860 or thereabouts; but the Church did not require reporting of "baptized members" until the General Convention of 1925, and the first national report on that basis was, therefore, 1926.

^{15-a}JAMES MOORE (1764-June 22, 1814) was the pioneer educator and clergyman of the Episcopal Church in Kentucky. [See *Dictionary of American Biography*, XIII, 129.]

¹⁶Greenough White, *op. cit.*, p. 25.

¹⁷G. White, *op. cit.*, p. 26.

The first annual meeting of the society was held in Christ Church, Philadelphia, on January 6, 1813. The constitution provided that—

“at every anniversary, the Board of Trustees shall lay before the Society a report of their proceedings during the preceding year, shall exhibit a full and accurate view of the state of funds and other property, and inform the members of any matters relative to the objects of the Society which may be interesting to them.”

The constitution also provided that at such annual meetings a sermon should be preached suitable to the occasion by a clergyman appointed by the board of trustees. Bishop White preached the first sermon, “A Sermon on the Epiphany,” from the text, Malachi 1:11.

Following the sermon, Bishop White read the first report of the work of the society during the year past. In addition to Kemper, the Rev. Dr. Joseph Pilmore,¹⁸ rector of St. Paul’s Church, Philadelphia, and a noted evangelical preacher of his day, had been engaged to do missionary work for the society, but because of his age and the pressure of parish duties, his activities were confined to the counties adjacent to the city, and were of limited duration.

No progress had yet been made in providing funds for educating young men for the ministry of the Church, but a committee was appointed to supervise the use of any of the Society’s books by candidates for the ministry. This was a matter of some importance, since no theological seminaries then existed, and books were still relatively few and expensive.

The financial report showed that from April 27, 1812, to the date of the first annual meeting, January 6, 1813, the sum of \$2,708.02 had been received, principally from the following sources:

Life memberships	\$ 950.00
Donations	1,275.50
Churches visited by Mr. Kemper	47.14
Diocesan convention	287.38

\$1,590.00 was invested in five shares of stock in the Philadelphia and Lancaster Turnpike. \$100.00 had been used to purchase Prayer Books,

¹⁸JOSEPH PILMORE (Oct. 31, 1739-July 24, 1825) had been a Methodist preacher, one of the first in America. He was opposed, however, to the separation of the Methodists from the Church, and in 1785 he had been ordained by Bishop Seabury. [See *Dictionary of American Biography*, XIV, 609-610; N. W. Rightmyer, in *HISTORICAL MAGAZINE*, XVI (1947), 181-198.]

at less than fifty cents per copy. Mr. Kemper had received no other remuneration than his actual expenses.¹⁹

Arrangements had to be made for the proper distribution of the Prayer Books which were on hand, and more religious literature in the form of tracts needed to be purchased and distributed for the advancement of Christianity in the state.

Kemper reported in person concerning his missionary tour. On the Christmas Eve preceding, he had celebrated his twenty-third birthday—still too young by one year to be a priest. How many deacons of his age could have displayed such insight and sound judgment as the following extracts from his report show?

"I have no doubt but that at this time six, or even eight missionaries might be constantly and most usefully employed among these who are professedly Episcopalians. The expenses of these missionaries would not be so great as might at first view be imagined, for many of them would be nearly, if not, entirely, supported by the people whom they officiated."

"There are seven churches near Philadelphia, which in all probability, during the whole of this winter, will be destitute of clergymen."

"I cannot but think that the establishment of our Church in the whole western part of the United States will depend in a great measure upon this Society. The advancement must be gradually from the east. Let the church be but fairly established at the conflux of the Monongahela and Alleghany, and in that neighbourhood, and there is no fear but that many of its professing members who are scattered through Ohio, Kentucky and Tennessee, will yet be firmly settled in the faith of their fathers."²⁰

There could not now be any doubt in the minds of those who heard or read Kemper's report that the Episcopal Church was challenged to meet a real need in the state of Pennsylvania. Would the infant society rise to this challenge, endeavor seriously to meet the patent responsibilities, and take advantage of the opportunities?

First Fruits

The second year—1813—of the society's history saw a widening of its efforts. The circulation of Prayer Books and tracts met with considerable success: 576 Prayer Books and 1,292 tracts were distributed

¹⁹*First Annual Report, S. A. C., 1813*, p. 10.

²⁰*Ibid.*, p. 16.

throughout the state. Where possible, the Prayer Books were sold at an average price of about fifty cents each, which thus enabled the society and its representatives to give more copies to those worthy members of the Church who could not afford to pay for them.

In those days, reading matter was still scarce and often beyond the purses of most people. Hence, tracts of all kinds were avidly welcomed and read by those able to read, although illiteracy was still widespread, being as high as twenty per cent in the United States as late as 1870. Among the tracts "selected with great care" and distributed by the society during 1813 were the following:

On Baptismal and Spiritual Regeneration; On St. Paul's Opinion of Jesus Christ; On the Holy Communion; The Observance of Good Friday with Directions for Public Worship; Pastoral Advice before Confirmation; Pastoral Advice after Confirmation. Bishop Hobart's *Companion to the Prayer Book*; and Nelson, *On Confirmation*.²¹

The trustees justified their distribution of the Book of Common Prayer in the following words:

"While Episcopalians cordially unite with other Christians in giving the Holy Scriptures to all those who can appreciate their inestimable value, they ought certainly to endeavor that none of their members should be unsupplied with that prayer book which contains all the doctrines and precepts of the sacred volume beautifully systematized, and which has most emphatically, and most justly been stiled the daughter of the Bible. Where is there a production in which is to be found so little of human infirmity? Where is there such fervent, such holy devotion, as is contained in its inimitable liturgy? While distributing this blessed book we stand on holy ground. We connect ourselves with the noble army of reformers, who, not in a few instances sealed with their blood its invaluable truths. . . . To those members of our communion who would deny the Lord that bought them, to those who would substitute mere morality for vital godliness or fanaticism for true religion, the prayer book proclaims from its illuminated pages, this is the way, walk ye in it, turn neither to the right hand nor to the left. The Trustees therefore conceive that the cause of Christianity is essentially promoted by their endeavours to place the prayer book in the hands of every Episcopalian."^{21-a}

Little was yet being done to train men for the ministry, and here the society was faced with severe handicaps. There was no

²¹*Second Annual Report, S. A. C., 1814, p. 4.*

^{21-a}*Ibid., p. 4.*

professor of theology in the American Church, no established school for concentrated study, no proper facilities for candidates except those provided by such parochial clergy as were willing and able to tutor them. The use of the library of St. James' Church, Philadelphia, had been secured, whose books might be available to candidates for holy orders. The first sum of \$100 was paid to the Rev. Joseph Pilmore to aid a theological student under his direction.

The treasurer reported an increase in funds, more life members had been added to the rolls of the society, and more investments were made in the Philadelphia and Lancaster Turnpike.

Appeals for missionaries had been answered by the appointment of the Rev. Jehu Curtis Clay, immediately following his ordination to the diaconate on June 13, 1813, to visit destitute congregations. Also, the Rev. John Taylor,²² who in 1805 had organized Trinity Church, Pittsburgh, offered to visit a number of places in the northwestern part of the state, if his parish could be supplied during his absence. Clay was requested to fill this post during Taylor's absence.

Clay's report of his missionary tour of the state during 1813 bore out Kemper's findings of a year before that many communities in the Pittsburgh area were desirous of the Church's ministrations:

"In conformity with a requisition of my instructions, I, at a very early period, suggested to the Episcopalians of Brownsville, the practicability of erecting a church upon the lot of ground already in their possession. In this idea they immediately concurred with great alacrity and on the twenty seventh [of July] met to debate upon the most practical way of proceeding in this business. The eight members present subscribed five hundred dollars, and appointed two persons to prosecute the matter further. Suffice it to say, that upon my leaving Brownsville, the sum of twelve hundred dollars had been sub-

²²JOHN TAYLOR had been ordained deacon on October 12, 1794, by Bishop White, and presumably priest later.

"What steps were taken to establish the Episcopal Church in Pittsburgh prior to 1797 is not known. . . . In 1797, however, we learn from the records of Trinity Church that the members of the Protestant Episcopal Church residing in Pittsburgh invited the Rev. John Taylor to officiate for them; but it was not until September 4, 1805, that a regular parish organization was formed by obtaining from the Governor of Pennsylvania a charter . . .

"Father Taylor," as he came to be called, held the rectorship until 1817, when he resigned. But few traditions of his ministry survive. He seems to have been a faithful and devout clergyman, of blameless life, who probably did as much for the Church in those days as any ordinary man could. It is said that he was killed some years afterwards by a stroke of lightning near Shenango, Mercer County, Pennsylvania . . ." Cortlandt Whitehead, *op. cit.*, pp. 46-48.

scribed, which was supposed by competent judges, to be nearly adequate to the building of a church that should contain from two hundred and fifty to three hundred people. . . . Materials are to be provided this fall, and the church to be commenced as soon as the weather in the ensuing spring shall permit."

"August eighth [1813], I officiated in the court-house at Uniontown. At this place there are but few Episcopal families and no place of worship for any denomination, excepting the Methodists. The few Episcopalians with whom I conversed here, are extremely desirous of having something done in the way of obtaining a place of worship, and an officiating clergyman. Indeed, such was their enthusiasm as to declare to me the practicability of raising a salary for the support of a minister to the amount of a thousand dollars. This, however, by the united exertions of the latter place, Brownsville, and Connelsville."

"August fifteenth [1813], officiated at what goes by the name of *West's* church, situated in Washington county, and seven miles from Brownsville. The Episcopalians resident in this neighbourhood, appear to *feel* the want of a clergyman, and promised to repair their church in consideration of a more favourable prospect. A minister officiating in Brownsville in the morning, might very well attend here in the afternoon; and, by pursuing a similar conduct with respect to other places, would give the extent to his labours demanded by local exigencies, without too much diminishing from that frequency of worship necessary to the production of a spirit of piety and zeal."²³

What Kemper and Clay had found to be true in southwestern Pennsylvania, Taylor reported to be true in the northwestern part of the state. His tour had apparently been thorough, his observations keen, and his suggestions valuable.

"There are three places, the inhabitants of which most fervently pray for a missionary of our Church to be sent among them, twice in the year; April and September would be the most convenient, on account of the roads; viz. Witherop's Mill, in Butler county; Franklin, in Venango county; and Butler-town; all in this state. Each of these have at least from twelve to twenty families."²⁴

Taylor also reported that Joseph Platt,²⁵ a layman in Boardman, Ohio, who had been serving that town and Canfield as a lay reader

²³*Second Annual Report, S. A. C., 1814*, pp. 10-11. This report covers the activities of the year 1813.

²⁴*Ibid.*, p. 14.

²⁵George F. Smythe, *History of the Diocese of Ohio*, pp. 27, 28, 64, 74.

since 1808, informed him that a number of towns in Ohio earnestly desired the S. A. C. to supply them with a minister. In 1809, several inhabitants of the towns of Boardman, Canfield and Poland, in Trumbull County, Ohio, had notified Bishop Benjamin Moore of New York that they had formed themselves into a "regular Episcopal society"; that they had for some time past been meeting and attending "divine service according to the established forms of that church"; and they besought his aid in the form of Prayer Books and sermons and the "assistance of a worthy Teacher." What Bishop Moore did in answer to their prayer is not known.²⁶

Taylor urged that the Pennsylvania Society help such a devoted group of churchmen:

"If a young man of learning and piety will voluntarily undertake the toil of a visit to their settlement, he will be received with the warmest cordiality and probably find a settlement for life, both comfortable and agreeable."

Kemper's Second Missionary Tour²⁷

On January 23, 1814, after a diaconate of nearly three years, Kemper was ordained a priest in the Church of God. But his health was poor from overwork. The war in the year 1814 was going very badly for the United States. In August, the very month in which Kemper began his second missionary tour for the Advancement Society, the British sacked and burned Washington. Mounted on a safe but slow horse, "he revisited all the towns and settlements where he had stopped before, to see what progress, if any, had been made, and to keep the flame burning."

"In the neighbourhood of Pittsburgh he found that there were four clergymen, but against all of them the people had grounds of complaint from which it would appear that they were of decadent latitudinarian stamp, devoid of zeal, hopelessly secularized,—'a name of dishonor.'"

Kemper's notes of a Sunday spent at Butler, thirty miles north of Pittsburgh, portray religious conditions on the frontier which he was to experience many times in varied forms at a later date, when he was a missionary bishop. In the morning, the Presbyterians were to hold forth in the courthouse; Kemper and a few Church people

²⁶George F. Smythe, *History of the Diocese of Ohio*, pp. 28-29.

²⁷The best account of this tour is in Greenough White, *op. cit.*, pp. 36-39. White had access to the Kemper Papers.

therefore assembled in a private room. He began by baptizing three children, then administered the Holy Communion to six persons, and baptized an adult. In the afternoon, the courthouse was available to the Episcopalians, and Kemper preached to a throng of hearers. The demand for *preaching* on the frontier was insatiable. It was the chief outlet for emotionally starved people, and Bishop Otey was later to testify that they would listen even to a child, if one could be found with the native gift for talking in public.

The pathos of a frontier community without the regular ministrations of the Church was poignantly illustrated that very afternoon following dinner "with an intelligent lady whose husband had died a few months before, leaving her with a large family of interesting children."

"She was very anxious to have me read the burial service over her husband's grave. The request was a strange one, but after consideration I signified my willingness to comply if it would afford any consolation to the widow, and if her friends would accompany us to the grave. Just before sunset we left the house, she having gone before us with her children and servants. After walking a mile, we came to a large field on a hill full of sheep. In the centre was the grave, palisaded by rails and covered with wild flowers. I began the service with feelings somewhat agitated. The setting sun, the bird's-eye view of the town, the sheep, the variegated landscape, and the mourners opposite me, all rendered the scene deeply interesting."

Kemper now explored what was for him new territory; he crossed the state line into Ohio, into the region about which Taylor had reported but had not visited—the "Connecticut Reserve," to which staunch Connecticut churchmen had migrated. Here he met Platt and his fellow churchmen who read the Church's service and a sermon every Sunday in their homes. Kemper was the first ordained minister of the Episcopal Church to visit them, and here he passed a good part of the autumn. He preached at Boardman, Canfield and Poland; baptized in this area 125 souls; administered Holy Communion to many "who had despaired of ever enjoying its reception again." He helped to organize several congregations, and to create a demand for the Prayer Book to the extent of a thousand copies.

Conditions were extremely primitive: "In the same place which serves as kitchen, drawing-room and parlor I have slept at night." A single drinking cup sometimes had to do duty for a whole family. The roads were bad beyond the experience of almost anyone in the 20th century.

"For a month I was traveling through a country nearly inundated with rain; the people were poor, the accommodations bad; sometimes I was benighted and sometimes exposed to dangers. To all these things it appeared to me I would soon become reconciled."

"The people, however destitute of apparent necessities of life, proved to be highly intelligent; true Yankees that they were, they had already begun to establish public libraries!"

Kemper was indeed being prepared for his great missionary episcopate!

Concerning the situation within the state of Pennsylvania, the trustees reported:

"The prospect of useful employment for future missionaries, and the ultimate establishment of Episcopal congregations in several counties, such as Adams, Westmoreland, Huntingdon, Venango, Northampton, Luzerne, and Bradford, together with the new spirit infused into many existing, but languishing congregations, resulting in a great measure from the attention already paid them by the Society, constitute an ample reward of past labours, and an earnest of what may be expected from their further continuance."

Kemper's report was not included in the *Third Annual Report of the S. A. C., 1815*. It was printed separately, but a copy has not been found by this writer. The trustees, however, in their *Third Report*, signed by Bishop White, devoted two and one-half pages to a summary of Kemper's tour of 1814, urged that his report be read, and ended with this fine passage:

"The Trustees would find great pleasure in dwelling on other circumstances of interest in Mr. Kemper's report . . . Let it suffice to observe, that the administration of the holy ordinance of baptism to one hundred and twenty-five persons, the presentation of the emblems of the Redeemer's sacrifice to many pious members of our communion who had despaired of ever enjoying the blessed privilege of their reception, the dispensation of the word in places, where from a minister of our communion it was never before heard, the actual formation of several new congregations, the well grounded expectation of that of several others, the creation of a demand for the prayer book, extending perhaps for the present year to one thousand copies, the individual benefit probably received by many precious souls from the public preaching and private counsels of the faithful ministers of God who have become the agents of the Society in effecting the holy and beneficent designs of their association; and, added to these benefits, the assurance which,

in a combined view, they present of the greater success and advantage to be derived from future attempts, are conclusive grounds of encouragement to the Society in the good work in which they are engaged."²⁸

The finances of the Society showed a permanent fund of \$4,613.00; total receipts during 1814 had been \$2,071.08; 342 Prayer Books had been disposed of, by sale or gift; and the total distribution in three years had been nearly 1,000 copies. The tracts on hand at the beginning of the year had been sufficient to meet the demand, but several publications, "of a character adapted to the instruction of the poorer classes of our communion, and intended for gratuitous distribution among them, will probably be issued in the course of the present year" (1815), by the tract committee.

What distressed the trustees was the lack of clergymen, especially missionaries for the destitute congregations:

"The anxiety of the Trustees on this subject was made known to the members of the late General and State Conventions, and various other endeavours were used to obtain a suitable person."

The General Convention of 1814 had met in Philadelphia, May 17-24, which was three months before Kemper set out on his second tour. That Convention was but a stage in the crystallization of a national missionary policy, and its only positive action was a commendation of such societies as that in Pennsylvania and elsewhere.²⁹

An encouraging note, and an evidence of the Church's revival, was sounded by the trustees of the S. A. C.:

"There are in this state at present several candidates, and an increase of the number is soon expected, who promise to be ornaments to religion, and blessings to the church, whilst their circumstances render unnecessary any intrenchment of the funds just referred to, in their favour."³⁰

"A Creative Decade"

1810-1820

Dr. William Wilson Manross has pointed out that during the years from 1800 to 1840 "many of our most characteristic religious institutions—our theological seminaries, missionary societies, Sunday

²⁸*Third Annual Report, 1815*, p. 8.

²⁹See Walter H. Stowe, "The General Convention of 1814," in *HISTORICAL MAGAZINE*, XV (1946), pp. 133-164, esp. 162-3.

³⁰*Third Report, 1815*, p. 4.

schools, Bible and tract societies, and sewing circles, or 'ladies aid' societies—took root in America."³¹

In the Episcopal Church, outside of New York, practically every one of those institutions was organized in the decade, 1810-1820. And, it should be noted, many of them were in their initial organization by-products of the societies for the advancement of Christianity. The demand for a theological seminary was first voiced in the General Convention of 1814 by the deputation from South Carolina, led by Bishop Dehon and the Rev. C. E. Gadsden.³² As we have seen, the first S. A. C. was organized in South Carolina in 1810; and, as we have also seen, the experience of the S. A. C. in Pennsylvania reenforced the need for such a seminary.

The most notable by-product of the Pennsylvania Society was the organization in 1816 of *The Episcopal Missionary Society of Philadelphia*. About all we know about its institution is a passage in Bishop White's address to the diocesan convention of 1817:

"It will be agreeable to the Convention to learn, that within the year, there has been instituted a society, under the name of 'The Episcopal Missionary Society of Philadelphia.' What gave rise to the formation of it, was the conviction of the duty of extending some aid to the members of our communion, extraneous to the state; to the limits of which, the beneficence of the other society is restricted by their Constitution. The Episcopal Missionary Society, took into their service the Rev. Jacob Morgan Douglass, after the completion of his Mission within the state. His return has been mentioned; since which an account of his labours has been laid before the society, and voted to be satisfactory."³³

This means, then, that because of the demands upon the S. A. C. from Ohio and western Virginia (now West Virginia), and perhaps from other places; because its constitution limited the S. A. C. to missionary work *within* the borders of the state of Pennsylvania; therefore, a new society had had to be organized to meet the missionary demands from outside of Pennsylvania.

From the Kemper Papers in the State Historical Society of Wisconsin, the historian of the diocese of Ohio has outlined the work of Douglass in Ohio, and even in Kentucky, as the representative of the

³¹W. W. Manross, *The Episcopal Church in the United States, 1800-1840: A Study in Church Life* (New York, Columbia University Press, 1938) pp. 270. The above quotation is on p. 5.

³²See W. H. Stowe, *op. cit.*, pp. 160-162.

³³Diocese of Pennsylvania, *Journal, 23rd Convention, 1817*, p. 8.

"Philadelphia Society," as distinguished from the S. A. C.³⁴

But the "Philadelphia Society" is important for another reason. It led in almost a straight line to the organization of "The Domestic and Foreign Missionary Society" of the national Church in 1820.³⁵

The story of "The Episcopal Missionary Society of Philadelphia" does not lie within the purview of this paper, but research into its history is much needed to illuminate still further this "Creative Decade" of 1810-1820.

Another by-product of the S. A. C. in Pennsylvania, and directly auxiliary to it, was the organization in 1816 of the "Episcopal Female Tract Society of Philadelphia." Its constitution expressed its design: "To aid the 'Society . . . for the Advancement of Christianity in Pennsylvania,' in the Publication and Distribution of Religious Tracts." The development of the woman power of the Church was one of the marks of this "Creative Decade." The *Fifth Annual Report* thus characterizes this important step forward:

"The Ladies of the Episcopal Churches, with a zeal peculiar to the female sex when works of charity and benevolence are in agitation, as soon as the object was proposed, formed a Society, with the name of the 'Episcopal Female Tract Society of Philadelphia.'"³⁶

This new society had lost no time in producing tangible results. In its first season, 10,000 tracts had been published for the S. A. C.:

Mary Wood, or, the Danger of False

<i>Excuses</i>	2,000 copies
<i>Hester Wilmot</i>	2,000
<i>Directions for Public Worship</i>	2,000
<i>The Touchstone, or, the Way to Know</i> <i>a True Christian</i>	2,000
<i>An Answer to all Excuses for not Coming to the</i> <i>Holy Communion, by Archbishop Synge</i> ..	2,000

The importance of this auxiliary to the Advancement Society was thus appraised by the trustees:

It is believed that this society will soon be able to supply every demand for Tracts, in which case, the funds which would other-

³⁴G. F. Smythe, *op. cit.*, pp. 44-45.

³⁵See E. Clowes Chorley, "The Missionary March of the American Episcopal Church, 1789-1835," in *HISTORICAL MAGAZINE*, XV (1946), 169-208, esp. pp. 183-186. Unintended defects in the constitution of the new society were remedied by a special session of the General Convention in 1821.

³⁶*Fifth Annual Report of the S. A. C., . . . , 1817*, p. 10.

wise be expended for that purpose by this Board, may be applied to missionary purposes."

The record of the S. A. C. itself in the publication of tracts during 1816, before the Female Tract Society was formed, was most impressive:

To 95 Subscribers	9975 copies
To Clergy and others in the Diocese for distribution previous to April 8, 1816	3988
Distributed by the Committee previous to July 8, 1816	3975
Sold to the S. A. C. in South Carolina	1700
Bound for the use of the Steam Boats	260
Distributed by the Committee previous to October 14, 1816	2897
Total	22,795

"When it is remembered that many of these Tracts are of considerable size, and have been selected with the greatest care and attention, the members of the Society, we trust will feel pleased with the reflection, that they have contributed to the dissemination of so much useful information."³⁷

The Advancement Society had distributed 545 Prayer Books, and had 194 still in the hands of the committee. The New York Bible and Prayer Book Society had informed Bishop White that "they have published a neat Stereotype edition of the Book of Common Prayer, which they can afford to sell to other Societies at the very reduced price of 38 cents bound." The Pennsylvania Society had been paying about fifty cents per copy before this offer was made.³⁸

The Society Hits Its Stride

If one wonders whether or not the leaders of the Church in the "Creative Decade" were aware of the religious revival which got under way in the very first years of it, the answer is that Bishop White was aware of it, and presumably others were also. Not even the War of 1812 was able to kill it, for on May 3, 1815, soon after the war had ended, Bishop White devoted two and one-half pages of his four-page

³⁷*Fifth Annual Report of the S. A. C., . . . , 1817, p. 10.*

³⁸*Ibid., p. 11.*

address to his diocesan convention to the subject, in which he dissects the sound from the unsound aspects of such a revival. If one takes the trouble to untangle some parts of his involved style, it will be found that his judgment commends itself to us also, almost a century and a half later. Since religion in general, and the Church in particular, is being given a responsive hearing at the mid-twentieth century mark such as it has not had for a generation, his analysis is worth detailed study, but limits of space will allow only a partial quotation:

"It will not be an improper occasion to call the attention of my reverend brethren to the circumstance, that there has lately gone forth among persons of different religious persuasions, and in various sections of the union, and I thank God that our communion is not a stranger to the salutary influence, a spirit of serious inquiry on religious subjects. The fact is here noticed, as a ground of exhortation to the improvement of it. Let me not be understood to represent what may be accomplished at such a crisis, as the measure of ministerial usefulness. The seed of the Gospel often falls with an effect, unknown to him by whose hand it was distributed: and it occasionally happens to a minister of the Gospel, to be accidentally informed after a lapse of years, of impressions formerly made by him on the hearts of hearers. Thus it is, that the Church feels the effect of the property stamped on it by its Divine Founder, when he compared himself, and impliedly every minister acting under his commission faithfully, to a man sowing seed, which should 'spring and grow up, he knoweth not how.' But it sometimes happens, that an extraordinary degree of susceptibility is conspicuous; and it is truly astonishing, that the occasional recurrence of this fact has not convinced the partisans of a false philosophy, of the error and the impotency involved in every scheme for the improvement of the condition of mankind, bot-tomed on the presumption of there not being a powerful operation of the religious principle in all possible states of society; and of there not being designed by the Creator its weighty bearing on them.

"While our knowledge of human nature may suggest to us the preceding consideration, our office of the Christian ministry should incite us to improve such opportunities as have been adverted to, for the enlarging of the fold, and the increasing of the flock of Christ . . ." ⁸⁰

He then warns "that much animal sensibility, after having deluded in the shape of ardent piety, has sunk into indifference; and that much of faulty passion, after sheltering itself under the cover of apparently

⁸⁰Diocese of Pennsylvania, *Journal*, 1815, p. 8.

religious zeal, has stood confessed in its own odious colours before the world: and each of these cases has been a soil very fruitful of subsequent impiety in some, of pharisaical ostentation in others, and of unconquerable infidelity in not a few." "These things," he says, "prove the more forcibly the urgent call for ministers at once faithful and intelligent"—and note the requisite dual combination!

That very year of 1815 was, however, painfully disappointing to him in that the S. A. C. had been unable to find a suitable clergyman to send on a missionary tour, as it had done in each of the three preceding years. But the next year—1816—the society began to "hit its stride."

During 1816, the society employed two newly ordained deacons and six lay readers, the latter being candidates for holy orders.

The Rev. Samuel Phinney⁴⁰ was appointed missionary for one year in Luzerne, Susquehannah, and Bradford counties, in the northeastern part of the state. He arrived in Wilkes Barre, Luzerne County, on March 2, 1816:

"He found about twelve families who professed to be Episcopalians, but the use of the Common Prayer Book having been so long discontinued among them, there were but about fifteen who united with him in the devotions of the Church. Since that time, the number who respond and appear pleased with our service, has increased to fifty-five or sixty."⁴¹

In approximately ten months, Phinney had baptized 17 persons: 4 adults and 13 children.

In Susquehannah and Bradford counties, Phinney had found a "spirit of enquiry upon religious subjects prevailing, highly pleasing to the pious mind." What he found in Springville, Susquehannah county, must have warmed his heart. Here was another offshoot of that staunch Connecticut churchmanship, which Kemper had found in Ohio:

"At Springville they have determined to build a Church; this place has been in part settled by families from Connecticut, who have brought with them strong attachments for the worship and doctrines in which they were educated. Although without a settled Pastor, far removed even from the opportunity of occasional visits from the Clergy, they have preserved entire their little Society by regularly meeting for public worship. In the use of our excellent Liturgy, they have found a tie binding them to each other, and keeping alive their hopes, until they should

⁴⁰SAMUEL PHINNEY: deacon, Feb. 25, 1816; priest, Dec. 15, 1816.

⁴¹*Fifth Annual Report, S. A. C., 1817*, p. 4. This report, like all of them, is dated a year after the events it describes; that is, the work of the year 1816 is described in it.

be favoured with greater privileges. We may imagine with what satisfaction people thus situated would hail the messenger of the Gospel; from Mr. P.'s representation, they are sensible of the value of a preached word, and can never sufficiently express their gratitude to the Society for affording them only an occasional teacher."⁴²

In Pike, the same spirit displayed in Springville animated the people, and the four or five who first responded had increased to about forty, who were desirous of receiving the Holy Communion.

At New Milford, Susquehannah county, there was a flourishing congregation also of about forty persons, of whom thirty were anxious for the privilege of making their communions

At Orwell, Bradford county, alas! the congregation had almost disappeared—"they have divided and subdivided, until it has become nearly extinct."

Of the places generally, Phinney wrote in the most encouraging terms:

"In a few years, no doubt, they will be highly respectable, if not deprived again of ministerial aid. The mission, however, is too extensive, the labour too great for one man; I am often exposed to the inclemency of the weather, and sometimes a very hard fare. I have, however, always received friendly treatment from all of every denomination, and generally enjoyed good health."⁴³

Immediately after ordination, the Rev. Jacob Morgan Douglass⁴⁴ was employed on a mission tour of four months to the southwestern counties, with Pittsburgh as his center.

At Somerset, in Somerset county, the Lutherans and the Episcopalians in conjunction had built a frame church, 44 feet in length, by 36 in breadth, with galleries. They had called it St. Peter's Church.

The Pittsburgh congregation was languishing, due to the lack of a settled pastor. Douglass had inspired them to repair the church, and they had agreed to pay a salary of \$1,000 per year to a rector. This parish, Trinity Church, was destined, however, not to flourish until John Henry Hopkins became its rector in the next decade.

There were four Episcopal churches in the neighborhood of Brownsville, Fayette county. The difference in the cost of building churches, then and now, can be gauged from the fact that in Browns-

⁴²*Fifth Annual Report, S. A. C., 1817, p. 5.*

⁴³*Ibid.*, p. 5.

⁴⁴JACOB MORGAN DOUGLASS: deacon, June 9, 1816; priest, May 6, 1818.

ville the church, "built of free stone, on an elegant situation . . . inclosed but not finished . . . 55 by 38 feet . . . calculated to contain between 400 and 500 persons," had cost \$2,350 (all collected), and only \$600 more was required to finish it. This would be a total cost of only \$3,000 for a stone church! This estimate was confirmed at New Haven, Fayette county, where the congregation also expected to be able to build a stone church for that sum.⁴⁵

Douglass also officiated and preached at Union Town and Connelleville, Fayette county; at Beaver and Georgetown, in Beaver county; at Franklin, Venango county; and crossed over into Ohio, officiating in the settlements first visited by Kemper two years before. Douglass baptized 64 persons during his mission.

The diocese of Pennsylvania now had several students of divinity, and the committee on missions of the S. A. C. engaged the services of six of them, acting as lay readers, in missionary work.

During July and August, 1816, Joseph Mason (never ordained) and Henry H. Pfeiffer officiated at Sunbury and Shamokin in Northumberland county, and at six places in Columbia county.

Nearer Philadelphia, Joseph R. Walker read services in Hamilton village during August, September, and October; Charles M. Dupuy officiated in St. David's Church, Radnor, Delaware county, beginning in June and continuing through the fall and winter.

William Augustus Muhlenberg, destined to be the greatest presbyter of his generation, had ministered for a month, August 15—September 15, in Huntingdon county, with the village of Huntingdon as his center. Here was a "neat brick edifice, (not yet finished) built conjointly by the Episcopalians and Lutherans." One-fourth of the inhabitants professed to be members of the Episcopal Church, but because of having no settled clergyman, "many well disposed persons . . . have left the Church, and gone over to other denominations of Christians, particularly to the Methodist Society." However, they spoke "of their departure merely as temporary," and Muhlenberg thought that a resident pastor could have one-third of the inhabitants in his congregation.

During August and September, Thomas Brientnall visited Huntingdon, Adams county. "Here, as in every place where the Society have sent their missionaries, the people anxiously received the proffered blessing."

"The numbers who attended Christ Church . . . increased to such a degree, that many were obliged to return home for want

⁴⁵*Fifth Annual Report, 1817, pp. 6-7.*

of room. The few Prayer Books that I took with me were eagerly purchased, and so many applications were made for them, that I was obliged to promise an ample supply on my return to the city."⁴⁶

Brientnall's reference to the demand for Prayer Books calls our attention to the fact that another important by-product of the S. A. C. in Pennsylvania was the organization in 1817 or 1818 (the exact date is not clear) of "The Common Prayer Book Society of Pennsylvania." In his address to the diocesan convention on May 6, 1818, Bishop White thus refers to its institution:

"Within the last few months, there has been instituted a Society, under the name of 'The Common Prayer Book Society of Pennsylvania.' The object of it is to furnish Prayer Books for sale at the cheapest rates, and to distribute them to the poor, so far as the funds may enable. The Managers have purchased a set of Stereotype Plates for the book, of the octavo size. The first edition has been struck off; and is placed on proportionately as good terms as the duodecimo edition of New York, heretofore obtained, from time to time, by the Society for the Advancement of Christianity; who are to be relieved by the Society now named, from this branch of their expenditure."⁴⁷

Conclusion

The Society for the Advancement of Christianity in Pennsylvania had indeed "hit its stride." Relieved of the pressure of extra-diocesan demands by the "Episcopal Missionary Society of Philadelphia," which would take care, as far as it could, of the appeals for missionaries from outside of Pennsylvania; relieved of the expenditure of its funds for tracts and Prayer Books by the organization of the two new societies already mentioned, the S. A. C. was now "streamlined" for the sole function discharged today by a diocesan board of missions—the supply of clergy to congregations unable to support them entirely from their own resources.

The accomplishments of this society during the first sixteen years of its existence can be read in the impressive summary by Jackson Kemper in Appendix I below. And who knew better than he what those accomplishments were?

⁴⁶*Fifth Annual Report, 1817*, p. 9.

⁴⁷*Diocese of Pennsylvania, Journal, 34th Convention, 1818*, p. 10.

But on the Feast of the Epiphany, January 6, 1817—eleven years before—the trustees were aware of “the growing importance of this Society”; for those are their own words in the opening sentence of their *Fifth Annual Report*. And the second paragraph of that report is a fitting close to this exposition of its beginnings:

“The Church, in many parts of this Diocese, having been for many years deprived of a preached Word, had almost ‘lost its first love.’ By a change in the political relations of this Country with Great Britain, ‘the Society for the propagation of the Gospel in Foreign Parts,’ withdrew those funds which before had enabled the pious members of our Communion, in many places, to enjoy the ordinances of public worship.—Previous to the American revolution, Churches had been erected in different parts of the State; and they, who, nearly a century since, caused the wilderness to resound with the praises of the Lord, fondly anticipated that their children would enjoy the advantages of their early labours. Although for a season these Churches flourished, yet, for more than forty years they have mourned over their privations. A great proportion of that time it would have been impossible to have procured Clergymen to have sent among them; until very lately, there have not been found more than enough to supply those places where means were adequate, and which would, of necessity, claim the first attention. The times now have changed; God is raising up Labourers in every part of our Country, who are preparing to enter his Vineyard. All that is necessary under his blessing, is, the means for their support; let that be provided, and we shall not want faithful men, by whose exertion ‘Zion will again rejoice, and the Daughters of Judah be glad.’”

“The great and most interesting object contemplated by the constitution of this Society, is, ‘to afford assistance to such Churches in the State (whose members were not sufficiently numerous or wealthy to support established ministers,) by sending Missionaries for their spiritual comfort and assistance.’ The other objects were, no doubt, important, but chiefly so, as they tended to promote this . . .”

And to this “great and most interesting” objective, the trustees and members of the Society for the Advancement of Christianity in Pennsylvania now set their hearts and minds and hands.

Appendix I

Constitution of the Society for the Advancement of Christianity in Pennsylvania

[Adopted April 18, 1812, and approved by the Diocesan Convention
on May 27, 1812.]

ARTICLE I.

The name of this Society shall be "The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania." Its object is the promotion of Christian knowledge, learning and piety, in this state.

ARTICLE II.

The officers of the Society shall be a president, three vice-presidents, twenty trustees, a treasurer, a corresponding secretary, and a recording secretary, who, together, shall form a board, to be denominated, "The Board of Trustees;" any five of whom shall form a quorum for the transaction of business. The bishop shall, *ex officio*, be president of the society. The other officers shall be appointed by ballot at the anniversary meeting of the society, and a plurality of votes shall constitute a choice.

Clergymen of the church, resident in the city or county of Philadelphia, members of the society, and entitled to a seat in the state convention, shall be trustees of the society, in addition to the trustees to be elected as aforesaid, and with similar powers—provided they do not exceed nine in number; and when they exceed that number, it shall be confined to the nine eldest in settlement.

Vacancies in the offices of the society, shall be filled by the board of trustees, until the annual election next succeeding the happening of such vacancies.

ARTICLE III.

Every member of the society shall, during membership, pay annually in advance to the treasurer, the sum of five dollars, for the use of the society. Such persons as shall at any time pay fifty dollars, or more, shall be members of the society for life without the annual payments; such donations as the pious and benevolent may at any time make, for the promotion of the purposes of the society, shall also be received by the treasurer; and the trustees shall cause a record to be kept of the names of all such benefactors, with an account of their donations.

ARTICLE IV.

The lands or other real estate which the society may at any time acquire, shall be devoted to furthering their general objects; and shall be held, occupied, appropriated and disposed of in such manner as the by-laws and resolutions of the society may direct.

ARTICLE V.

There shall be annually a meeting of the society in Philadelphia, on the feast of the Epiphany; on which day, or on such other day, and in such church as shall be appointed by the board of trustees, a sermon, suitable to the occasion, shall be preached before them, by such clergyman as shall have been appointed for that purpose by the board of trustees; after which a collection shall be made for the increase of the funds of the society. The rectors of other churches shall be invited to have services performed, and collections made, for the benefit of the institution, on such days and in such manner as may be agreeable to the proper parochial authority; and whenever the feast of the Epiphany shall fall on Sunday, the secular business of the society shall be performed on the day after.

ARTICLE VI.

The board of trustees shall hold stated meetings at least four times a year, and may hold adjourned meetings when necessary. Special meetings may be called by the president, or in case of a vacancy in the presidency, by the senior vice-president, or by a majority of the board of trustees; but when special meetings are called, the time and place of meeting, and the subjects proposed to be considered, shall be previously notified to the members; and no other subject shall be discussed or acted upon at such meeting unless there be at least twelve members present. To the board of trustees shall be committed the care of the society's funds, and the transaction of its entire business. They shall have power, according to their discretion, and as the funds will allow, to distribute copies of the Bible, the book of Common Prayer, useful religious tracts, and other works of approved reputation; to send forth, under the sanction and direction of the ecclesiastical authority of the diocese, missionaries to those places within this state, where there is ground for the expectation that their labours will be useful in spreading the truths, and promoting the practice of the holy morality of the gospel—to take by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained up for the ministry of the church, and see that they be properly educated; and in general to adopt and execute such measures, as in their best judgment they shall deem good and practicable for the accomplishment of the purposes of the society.

ARTICLE VII.

It shall be the duty of the board of trustees, at every anniversary, to lay before the society a report of their proceedings during the preceding year; to exhibit a full and accurate view of the state of the society's funds, and other property; and to inform them of any matters relative to the objects of the society, which may be interesting to its members. A copy of their proceedings shall be annually sent to the secretary of the council of advice, in order to give opportunity for any opinions or remarks of the bishop, or of that council, or of the state convention, to whose inspection they shall be always open.

ARTICLE VIII.

The members of the society, resident within any county or town in this state, other than Philadelphia, may form themselves into corresponding societies, to communicate with the parent society; and as a part of it, and under its direction, to aid in promoting the general object.

ARTICLE IX.

This society being intended to assist, but not in any degree to interfere with, or intrench upon the established authority of the church, in promoting her interests and advancement in Pennsylvania, it is hereby declared, that in whatever shall be done, that authority shall be recognized and conformed to.

ARTICLE X.

The constitution shall not be altered, unless it be at an annual meeting, with the consent of two thirds of the members then present, and in the mode prescribed by law; and the *object* of the society shall never be changed.

Appendix II

**Substance of an Address by Rev. Jackson Kemper at
the Annual Meeting of the Society for the
Advancement of Christianity in
Pennsylvania, 7th January, 1828.**

[As reported in the *Church Register*, January 26, 1828.]

RIGHT REVEREND SIR—I rise to move that the Report which has just been read be adopted as the Report of this society, and be referred to a special committee for immediate publication and distribution.—Before, however, the vote is taken, I beg leave to offer a few remarks;

and trust it will not be uninteresting if I direct the attention of the meeting to *the changes wrought in the diocese under your presidency and Episcopate since the formation of this society*. There was a time, Sir, when you stood alone—when you were the only officiating Episcopal minister in Pennsylvania—the only herald of the cross on the walls of our Zion. But to that time I do not now allude. At the commencement of this institution, in 1812, there were not more than twenty-one clergymen, (of whom but seven are now engaged in the performance of parochial duties,) and twenty-eight congregations; we have now sixty-two clergymen and sixty-seven congregations. Then, in the city and county of Philadelphia there were seven Episcopal churches, now there are sixteen. Then, this diocese, compared with the other dioceses, was about the fifth or sixth in strength, it is now the second.*

Besides the sixty-seven congregations which have been recognized by the convention, there are others which have not yet been admitted into union; and one, at least, that at Bedford, has been organized since the month of May. In addition to these, there are vicinities, statedly visited by the missionaries or other clergymen, and where, it is believed, congregations will soon be formed.

Of the sixty-seven congregations, at least thirty-eight have been organized since the institution of this society. And from that period to the present, eighteen new churches have been erected; six have been rebuilt or greatly enlarged, and five houses, once occupied for other purposes, are now appropriated to Episcopal worship. In the course of the present year, new churches will be erected and ready for consecration at Meadville, Franklin, New-Milford, Bedford, and Venango furnace.

Your missionaries were the first Episcopal clergymen who ever preached at Wilkesbarre, Pike, Springville, Harrisburg, Erie, Connelsville, Lewistown and other places. When they first visited Pittsburgh, they observed a small congregation worshipping in an inconvenient house, without a chancel or a communion table. In 1825, you consecrated in that city a large and beautiful church, witnessed a zealous and overflowing congregation, and confirmed one hundred and thirty-five persons. Its able and devoted Rector reported at the last convention, one hundred and thirty-one communicants; and he has, we learn, many candidates ready for another confirmation. At Greensburg your missionaries found but one family attached to the church and that family has now left us; but there, during your last visitation, you consecrated a neat church, and confirmed sixty persons. At Wilkesbarre, our denomination was rather known by report than otherwise, to two or three individuals. You will never, I am sure, Sir, forget the welcome with which you were received at this beautiful village, and by the congregations in Bradford and Susquehanna counties. How gratified were they at beholding their Bishop! And how delightful has it been to your bosom, to find the comparative ease with which the faithful mission-

*The second with respect to the number of clergymen and congregations, but not with respect to members.

ary, who—while he incessantly laboured, constantly looked up for aid from Him, without whom, nothing is strong, nothing is holy—with what ease he could organize congregations in places, where, except for a year or two before, the voice of the ambassador of our church had never been heard. And in how many instances have you perceived, I will not say with what emotions, in the remotest corners of the state, that an attachment to our sublime and scriptural liturgy, was retained with fond affection by those, who had been for years deprived, either of all opportunities of religious ordinances, or, at all events, of the privilege of worshipping Almighty God in the way they greatly preferred. Many worthy persons, who were thus situated, have been brought together by your missionaries, and are now in possession of those gospel advantages for which they so long, and so ardently panted.

I do not attribute all the improvements which have taken place, to this Society. But the excitement it produced, has, I believe, been beneficial to every church. They have not all received pecuniary aid, but they have all partaken of that spirit which has penetrated every portion of the diocese, and which originated under your presidency and episcopate, at the formation of this institution. The majority of our congregations, I unhesitatingly assert, owe their existence, their vigour, or their present state, to the Society for the Advancement of Christianity in Pennsylvania.

We have reason, Mr. President, to rejoice and be thankful for what has been accomplished. But *has all been done that is required of us?* There remaineth yet much land to be possessed. Several of the churches are exceedingly feeble, and without houses of public worship. At least seventeen congregations require further aid. In some places they have begun to build with very slender means. And are we not pledged to sustain the hopes we have cherished? And are we not called upon by the most sacred motives, to supply the spiritual wants of those who are of the same household of faith with ourselves?

Many stations have as yet been passed by, or neglected, and, in some cases, notwithstanding all our exertions to obtain pious and diligent missionaries, the cause of the Redeemer has been seriously injured by our representative. This lamentable circumstance, presents a most powerful motive to vigilance and exertion, that the number and the faithfulness of the future heralds of the cross, may not only do away any evil impressions that have been made, but may lengthen the cords and strengthen the stakes of the tabernacle of our God.

And how wide is the field for our future labours! There are extensive districts—whole counties, which are yet unsupplied. Shall we step forward to this missionary harvest, or shall we leave it to others? I rejoice from my soul at the recollection of what this Society has been enabled to do. And I know that the widow's mite has often been cast into our treasury, and I am confident that it will never be bestowed in vain. But as yet, in reference to our means, our liberality has been exceedingly circumscribed. And in comparison with others, we have scarcely begun to act. At a meeting lately held at Princeton,

New Jersey, it was determined to raise \$40,000 without delay, to be appropriated to missionary purposes, within that state, by that highly respectable denomination, the presbyterians. And at the late anniversary, held in New York, of the American Board of Foreign Missions, that noble institution, one of the most successful and devoted in christendom, resolved to add \$108,000 to their present funds, in order to widen the field of their already most extensive operations.

We have much, Mr. President, notwithstanding the feebleness of our past efforts, we have much to *encourage* us. During your journey across the Alleghany and along the banks of the Susquehanna and the Juniata, many interesting circumstances convinced you, that individuals are to be found, in almost every part of the state, who are ready and anxious to do all that lies in their power, for the promotion of the welfare and prosperity of our Zion. They only require the encouragement and the help which their more favoured brethren are so able to afford. "Give me," said a layman of intelligence and influence; "give me two or three laborious and humble missionaries, and I will establish the church in every district of such and such counties." Let us then, sir, go forward in the name of the Lord. The cause we advocate, is one in which the salvation of many souls is deeply, and eternally, interested. The commands, and the promises of the blessed Redeemer, urge this duty upon us, in the most solemn manner. From the apostolic days to the present time, the kingdom of the Messiah has only been extended by the most strenuous and unremitted efforts. By our decided attachment to the distinctive principles of our primitive church, by our love to the Saviour, by our hopes of immortal felicity, let us be up and doing.

List of Episcopal Clergymen in "Appletons' Cyclopaedia of American Biography" and in the "Dictionary of American Biography"

Compiled by William H. Stone*



WHILE engaged in the work of completing the ordination record of the clergy of The Episcopal Church, 1785-1885, I have had occasion to examine pretty thoroughly *Appletons' Cyclopaedia of American Biography*, edited by James Grant Wilson and John Fiske, 6 vols. (New York, 1894). This work has a good many biographies of Episcopal clergymen not to be found in the *Dictionary of American Biography*, 21 vols. (New York, Scribner's, 1928-1943).¹

The total number of Episcopal clergymen represented by biographies in *Appletons'* is 488, of whom 159 were bishops.²

The total number in the *Dictionary of American Biography* is 262, of whom 92 were bishops.

A combined list of clergymen whose biographies appear in either or both of these works will be of value to students. The total number in the combined list below, eliminating duplicates, is 548 clergymen, of whom 173 were bishops.

Where references to both works are given after the birth and death dates, that to *Appletons'*, without the name of the work, is first given; that to the *Dictionary of American Biography*, abbreviated as *D. A. B.*, follows. The asterisk (*) indicates that the clergyman was a bishop of The Episcopal Church.

*The compiler is a retired priest of the Diocese of New Jersey, now engaged in assisting the Recorder of Ordinations to complete the ordination record of the clergy of The Episcopal Church, 1785-1885.—*Editor's note.*

¹A handy list of their names and dates in the *D. A. B.* will be found in Walter H. Stowe, *The Episcopal Church: A Miniature History*, 2d ed. (Philadelphia, Church Historical Society, 1952) pp. 54-60, to which I am indebted.

²Many Canadian clergymen are also represented by biographies in *Appletons'*, but only such of them as may have served in the American Church (i. e. Bishop Courtney) are included in the following list.

A

- ABBOTT, Edward (1841-1908), I, 6. *D. A. B.*, I, 18.
 ABERCROMBIE, James (1758-1841), I, 8.
 ADAMS, William (1813-1897), I, 32.
 *ADAMS, William Forbes (1833-1920), I, 33.
 ALLEN, Alexander Viets Griswold (1841-1908), I, 50. *D. A. B.*, I, 184.
 ALLEN, Benjamin (1789-1829), I, 50.
 ALLEN, George (1808-1876), I, 52. *D. A. B.*, I, 190.
 ANDREWS, John (1746-1813), I, 75. *D. A. B.*, I, 293.
 *ARMITAGE, William Edmond (1830-1873), I, 90.
 *ATKINSON, Thomas (1807-1881), I, 115. *D. A. B.*, I, 411.
 AUCHMUTY, Samuel (1722-1777), I, 116. *D. A. B.*, I, 422.
 *AUER, John Gottlieb (1832-1874), I, 119.

B

- BACON, Samuel (1781-1820), I, 132.
 BACON, Thomas (c1700-1768), *D. A. B.*, I, 484.
 BAILEY, Jacob (1731-1808), I, 137. *D. A. B.*, I, 497.
 BALDWIN, Ashbel (1757-1846), I, 148.
 BANISTER, John (1650-1692), *D. A. B.*, I, 575.
 BARTON, Thomas (1730-1780), I, 188.
 *BASS, Edward (1726-1803), I, 190. *D. A. B.*, II, 34.
 BAYLEY, James Roosevelt (1814-1877), I, 200. *D. A. B.*, II, 73.
 BEARDSLEY, Eben Edwards (1808-1891), I, 206. *D. A. B.*, II, 96.
 BEASLEY, Frederick (1777-1845), I, 207. *D. A. B.*, II, 98.
 *BECKWITH, John Watrus (1831-1890), I, 214.
 *BEDELL, Gregory Thurston (1817-1892), I, 215.
 BEDELL, Gregory Townsend (1793-1834), I, 215.
 *BERKELEY, George (1684-1753), I, 245.
 BERRIAN, William (1787-1862), I, 249.
 BIRD, Frederick Mayer (1838-1908), I, 266. *D. A. B.*, II, 285.
 *BISSELL, William Henry Augustus (1814-1893), I, 271.
 BLACKSTONE, William (1595-1675), I, 274. *D. A. B.*, II, 319.
 BLAIR, James (1655-1743), I, 231. *D. A. B.*, II, 335.
 BLAKE, John Lauris (1788-1857), I, 284. *D. A. B.*, II, 343.
 BLEDSON, Albert Taylor (1809-1877), I, 291. *D. A. B.*, II, 364.
 *BOONE, William Jones (1811-1864), I, 316.
 *BOONE, William Jones (1847-1891), I, 316.
 BOUCHER, Jonathan (1738-1804), I, 326. *D. A. B.*, II, 473.
 BOWDEN, John (1751-1817), I, 333. *D. A. B.*, II, 491.
 *BOWEN, Nathaniel (1779-1839), I, 336.
 *BOWMAN, Samuel (1800-1861), I, 339.
 BRACKEN, John (c1745-1818), I, 345.
 BRADY, Cyrus Townsend (1861-1920), *D. A. B.*, II, 582.
 BRAY, Thomas (1656-1730), I, 362. *D. A. B.*, II, 610.
 BRECK, James Lloyd (1818-1876), I, 363. *D. A. B.*, III, 3.
 *BRENT, Charles Henry (1862-1929), *D. A. B.*, XXI, 115.
 *BREWER, Legh Richmond (1839-1916), I, 370.

- BRIGGS, Charles Augustus (1841-1913), I, 374. *D. A. B.*, III, 40.
BRISTED, John (1778-1855), I, 379. *D. A. B.*, III, 54.
*BROOKS, Phillips (1835-1893), I, 389. *D. A. B.*, III, 83.
BROWN, John (1791-1884), I, 403.
*BROWN, John Henry Hobart (1831-1888), I, 408.
*BROWNELL, Thomas Church (1779-1865), I, 414. *D. A. B.*, III, 171.
BULKELEY, Peter (1583-1659), I, 444.
*BURGESS, Alexander (1819-1901), I, 452. *D. A. B.*, III, 274.
*BURGESS, George (1809-1866), I, 451. *D. A. B.*, III, 276.
*BURLESON, Hugh Latimer (1865-1933), *D. A. B.*, XXI, 134.
BURROUGHS, Charles (1787-1868), I, 469.
BUTLER, Clement Moore (1810-1890), I, 478.
BUXTON, Jarvis Barry (1792-1851), I, 485.
BYLES, Mather (1735-1814), I, 485.

C

- CAMM, John (1718-1778), *D. A. B.*, III, 440.
*CAPERS, Ellison (1837-1908), *D. A. B.*, III, 483.
CASWALL, Henry (1810-1870), I, 556.
CHAMBERLAIN, Nathan Henry (c1828-1901), *D. A. B.*, III, 599.
CHANDLER, Thomas Bradbury (1726-1790), I, 573. *D. A. B.*, III, 616.
CHAPIN, Alonzo Bowen (1808-1858), I, 579. *D. A. B.*, IV, 13.
CHAPMAN, George Thomas (1786-1872), I, 581.
*CHASE, Carlton (1794-1870), I, 584.
*CHASE, Philander (1775-1852), I, 584. *D. A. B.*, IV, 26.
CHECKLEY, John (1680-1753), I, 596. *D. A. B.*, IV, 46.
CHENEY, Charles Edward (1836-1916), I, 598. *D. A. B.*, IV, 51.
*CHESHIRE, Joseph Blount (1850-1932), *D. A. B.*, XXI, 169.
*CLAGGETT, Thomas John (1742-1816), I, 598.
CLARK, George Henry (1819-1906), I, 631.
CLARK, John Alonzo (1801-1843), I, 629.
CLARK, Samuel Adams (1822-1875), I, 631.
*CLARK, Thomas March (1812-1903), I, 631. *D. A. B.*, IV, 139.
*CLARKSON, Robert Harper (1826-1884), I, 637.
*COBBS, Nicholas Hamner (1796-1861), I, 669.
COIT, Henry Augustus (1831-1895), I, 681. *D. A. B.*, IV, 276.
COIT, Thomas Winthrop (1803-1885), I, 681. *D. A. B.*, IV, 278.
COLE, Azel Dow (1818-1885), I, 685.
COLEMAN, John (1803-1869), I, 685.
*COLEMAN, Leighton (1837-1907), I, 685. *D. A. B.*, IV, 293.
COLTON, Calvin (1789-1857), I, 695.
CONTEE, Benjamin (1755-1815), I, 711.
COOMBE, Thomas (1747-1822), I, 723. *D. A. B.*, IV, 395.
COOPER, Myles (1737-1785), I, 730. *D. A. B.*, IV, 408.
COTTON, John (1584-1652), I, 752. *D. A. B.*, IV, 460.
*COURTNEY, Frederick (1837-1918), VI, 676.
*COXE, Arthur Cleveland (1818-1896), I, 760. *D. A. B.*, IV, 484.
CRADDOCK, Thomas (1718-1770), I, 764.

- CRAPSEY, Algernon Sidney (1847-1927), *D. A. B.*, IV, 513.
 CREIGHTON, William (1793-1865), II, 7.
 CROCKER, Nathan Bourne (1781-1865), II, 12.
 *CROES, John (1762-1832), II, 13.
 CROSS, Joseph (1813-1893), II, 20.
 CROSWELL, Harry (1778-1858), II, 21. *D. A. B.*, IV, 571.
 CROSWELL, William (1804-1851), II, 21.
 CRUSE, Christian Frederic (1794-1865), II, 23.
 *CUMMINS, George David (1822-1876), II, 31. *D. A. B.*, IV, 599.
 CURTIS, Alfred A. (1833-1908), II, 34.
 CURTIS, Moses Ashley (1808-1872), *D. A. B.*, IV, 617.
 CUTLER, Benjamin (1798-1863), II, 46.
 CUTLER, Timothy (1683-1765), II, 47. *D. A. B.*, V, 14.

D

- DALCHO, Frederick (1770-1836), II, 55. *D. A. B.*, V, 32.
 DASHIELL, George (1780-1852), II, 80.
 DAVENPORT, Addington (1701-1746), II, 84.
 DAVENPORT, John (1597-1670), II, 82. *D. A. B.*, V, 85.
 DAVIES, Thomas (1736-1766), II, 92.
 *DAVIS, Thomas Frederick (1804-1871), II, 107.
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HE catalog which follows was extracted from the catalog of the Church Historical Society, for which it was originally compiled. The system used in this catalog is as follows:

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When a whole issue is devoted to a single subject, reference is made to the issue number. In such cases, it is preceded by the abbreviation "no." For example, *see* the first listing under ADDISON, JAMES THAYER.

Author's names are in CAPITALS.

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When a name appears both as author and subject, the author listings are given first. *See below*, ADDISON, and Addison.

For greater usefulness, there are many cross references. For example, the first listing below, *Abraham Jarvis (1739-1813), Second Bishop of Connecticut*, is listed under A; under B, the author's name, BEARDSLEY; under C, Connecticut; and under J, Jarvis.

*The Rev. Dr. Manross is Librarian and Treasurer of the Church Historical Society, Philadelphia, and Associate Editor of HISTORICAL MAGAZINE. He is the author of *A History of the American Episcopal Church* (New York, Morehouse-Gorham Co., 2nd edition, 1950), and of *The Episcopal Church in the United States, 1800-1840: A Study in Church Life* (New York, Columbia University Press, 1938).—Editor's note.

Again, if one wants to know what has been published in HISTORICAL MAGAZINE about a particular area or subject, such as "Alabama, Diocese of," all titles in any way concerned with it have been grouped under that item.

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Book Reviews

I. American Church History and Biography

The Anglican Church in New Jersey. By Nelson R. Burr. Philadelphia, Church Historical Society, 1954. Publication No. 49. Pp. xvi, 768. \$10.00.

On a shelf in my study there stand some twenty diocesan histories. They range in size from Dr. Brydon's monumental two volumes, *Virginia's Mother Church*, to modest little pamphlets. They likewise differ in quality. At the top of the list are such works as Smythe's *History of the Diocese of Ohio to 1918*, and Hayes' *Diocese of Western New York*. At the bottom are opera which I refrain from naming. Dr. Burr's new volume is one of the best.

Readers of the author's little pamphlet entitled *Adventures in Parish History*—which ought to be required reading for anyone attempting to write a local church history, whether on the diocesan or the parish level—would naturally expect Dr. Burr to illustrate his theories by his practice. They will not be disappointed. It goes without saying, almost, that Dr. Burr, a trained historical researcher, would produce a sound, thoroughly documented piece of historical writing. No one, I venture to say, has worked the mine of the S. P. G. records to produce more solid metal. Every fact is buttressed by sound documentation.

Dr. Burr has long maintained that one of the weaknesses of most writers of diocesan and parish histories is their tendency to write as if the Church lived in a vacuum, and their failure to link up the life of the Church with the life of the secular community in which it functions. This pitfall has been carefully avoided. Throughout the book, the Church and its varying fortunes are constantly related to other Christian bodies and to the economic, social, and political events of the times.

But this work is something more than a history of the Anglican Church in the colony and state of New Jersey. It is a major contribution to the history of the whole Anglican Church in America during the colonial, revolutionary, and immediate post-revolutionary periods. Anyone who has given a little time to the study of the history of the American Episcopal Church can reel off a string of names and dates. But history is something more than a string of names and dates. It is, or ought to be, an attempt to reconstruct the life of a bygone era. I have often tried to answer to my own satisfaction such questions as, "What did the colonial parson do with his time?," "What did the average colonial layman think and feel about the Church?," "What usually happened in church on Sunday morning during that period?" Dr. Burr has given, I think, the best answers in print to such questions. At the end of his treatment of the annals of the Church in New Jersey before the Revolution, the author pauses, and writes three chap-

ters, "The Missionary Life," "The Spirit of Church Life," and "The Church and the People," which are the result of a marvelous mixture of first-hand research and the operation of that rare quality, the historical imagination. If he had written nothing more than these chapters, Dr. Burr would have placed all students of American Church history deeply in his debt.

The book includes two valuable appendices, one containing a historical sketch of every colonial parish, surviving or extinct, in New Jersey, the other a biographical sketch of each priest who worked in New Jersey during the colonial period. The book is fully indexed, has full references for all statements of fact, and includes a compendious bibliography, and two excellent maps.

One assumes that this is the first of two projected volumes. 416 pages bring the story of the Anglican Church in New Jersey down to the year 1800. The remainder of the story is condensed into 30 pages, and significantly entitled "Epilogue." It is to be hoped that the author will find time and energy to complete the story on the scale of the first part. At any rate, he has produced one of the best pieces of historical writing in the whole range of American Church history.

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Duanesburgh, New York.*

*Canon DeMille is the author of *A History of the Diocese of Albany* (Philadelphia, Church Historical Society Publication No. 16, 1946).—*Editor's note.*

Reconstruction at Sewanee, 1857-72. By Arthur Benjamin Chitty, Jr. Sewanee, Tenn. The University Press, 1954. Pp. 207. \$3.50.

Mr. Chitty, alumni secretary and editor of the *Sewanee Alumni News*, has published in anticipation of the centennial of the University of the South this expansion of a master's thesis done at Tulane University in 1952. It is a volume which will delight not only all lovers of Sewanee, but also every student of the history of the Episcopal Church in the South and everyone who is seriously concerned with the relation of the Church to higher education.

Some 32 pages of the book are given over to reproduction of the portraits and daguerreotypes of the founding fathers of the university and of early buildings and scenes on "the Mountain." The first chapter tells of the ante-bellum beginnings of the university, with interesting thumbnail sketches of the three bishops who were its prime promoters—Otey of Tennessee, the educator; Leonidas Polk of Louisiana, the man of action; and Stephen Elliott of Georgia, the classicist. The acquisition of the 10,000 acre domain on the Cumberland plateau, the laying of the cornerstone, the raising of funds from the Southern dioceses—all added up to an auspicious beginning for a venture conceived on a most ambitious and idealistic scale.

Then came the War, with the destruction of the few frame buildings already erected and even of the cornerstone which had been laid with such ceremony.

How the university rose phoenix-like from its ashes and became a reality before the domain reverted legally to its original donors is the romance which Mr. Chitty develops in detail on the basis of exhaustive research. To us, nearly a century later, the survival and resuscitation of the University of the South by an impoverished Church and by an impoverished people whose "way of life" had been destroyed, and the avoidance of the ills of reconstruction which harassed the greater part of the South, is nothing short of a miracle. Mr. Chitty introduces us to the human agents who, by the grace of God, performed this miracle: Bishop Charles T. Quintard, Connecticut-born Yankee who had served as chaplain in the Confederate Army, a "mendicant unashamed," who won support for the university at home and abroad; George Rainsford Fairbanks, native of New York State, erstwhile chief quartermaster in the hospital department of the Confederate Army of Tennessee, who gave long years to the management of the university's buildings and lands; Gen. Josiah Gorgas, who succeeded Quintard as vice-chancellor; William Porcher DuBose, later one of the most distinguished and original of American theologians; and the brilliant group of faculty members, more than half of whom were former Confederate officers—not to mention the gracious ladies, many of them widows of the Confederacy, who set the tone of polite society in Sewanee.

As Mr. Chitty tells the story, we can understand why "the University of the South is today the only accredited institution of higher learning in the former Confederate States which opened under Southern auspices for white students in the six years following the War." We wish the author success in the preparation of two other volumes which will complete the trilogy covering Sewanee's first hundred years.

E. H. ECKEL.

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PARISH HISTORY

Trinity Protestant Episcopal Church, Galveston, Texas, 1841-1953: A Memorial History. By William Manning Morgan. Houston and Galveston, The Anson Jones Press, 1954.

This is an excellent and comprehensive history of a great parish. It is based on thorough research which was carried on for some twenty years, and it is well written and beautifully printed. In addition to a large number of photographs, it is illustrated by prints of early sketches and reproductions of documents. There are biographies of the clergy and of the outstanding lay communicants, descriptions of

the windows and other memorials, and chapters on the numerous parish organizations. The first portion of the book is a narrative of the parish's growth from its foundation to the present; this serves as a fine background for the detailed sketches and gives unity to the whole book.

Trinity Church has had but six rectors in its long life; this fact has given continuity and strength to its work. Also, there have been many notable lay people (both men and women) who have served not only in the parish, but also in the city of Galveston and in the diocese of Texas. The whole story is well worth telling.

DuBOSE MURPHY.

*Christ Church Rectory,
Tuscaloosa, Alabama.*

A Half Century of Union Theological Seminary, 1896-1945: An Informal History. By Henry Sloane Coffin. New York, Scribner's, 1954. Pp. 261. \$2.50.

This very readable and modestly priced history is in effect a sequel to the history of the first sixty years of Union Seminary recorded in two volumes by the late Prof. George L. Prentiss. Dr. Henry P. Van Dusen, the present president of the seminary, contributes a brief Foreword and an Afterword summarizing the history of the seminary during the years since 1945, subsequent to Dr. Coffin's retirement as president. The survey of Dr. Coffin's own presidency is written by Dr. Morgan P. Noyes.

It is fitting that Dr. Coffin should write this "informal history" as a labor of love, not only because of his long years of intimate association with the seminary as a student, professor, and president, but also because of the large part he had, during his years of administration, in leading Union Seminary to the enviable scholastic eminence it has attained among American theological schools.

Founded in 1835 as a Presbyterian seminary providing "equal privileges of admission and instruction, with all the advantages of the Institution . . . to students of every denomination of Christians," Union Seminary was from the outset interdenominational in its student body. The controversies arising over Dr. C. A. Briggs and Dr. A. C. McGiffert in the 1890's and early 1900's resulted in the severance of official ties with the Presbyterian Church, although it was not until 1909 that the first non-Presbyterian was elected to the regular faculty. Under the presidency of Dr. Francis Brown (1908-1916), Union became a truly interdenominational seminary, and the trend has continued under his successors, Dr. McGiffert (1917-1926), Dr. Coffin (1926-1945), and Dr. Van Dusen, in an atmosphere of complete academic freedom. In 1934, the Auburn Seminary was happily and successfully merged with Union.

The book abounds in interesting sketches of the distinguished scholars and preachers who have served on the Union faculty during the half century:—Briggs, H. P. Smith, McGiffert, pioneers in the higher criticism of the Old and New Testaments; Frame, Bewer, Hugh Black, George Albert Coe, Harry Emerson Fosdick, Foakes Jackson, Harry F. Ward, E. F. Scott, Paul Tillich, John Baillie, Reinhold Niebuhr, James Moffatt, Russell Bowie, and many others.

One of the most significant chapters deals with the changing student concerns during the half century—the shift of critical interest from the Old to the New Testament during the 1890's, the "discovery" of comparative religion (stimulated by Frazer's *Golden Bough*), William James and the psychology of religion, Rauschenbusch and the social gospel, Coe and religious education, pro-Germanism and pacifism during the first World War, growing liturgical interest, social radicalism, pacifism and World War II. While the Union faculty was providing intellectual leadership for American Protestantism, the student body reflected in microcosm the shifting winds of the American religious scene.

Other chapters unfold the development of the School of Sacred Music, the seminary's contributions to the world-wide missionary cause, and its more recent contacts with the Ecumenical Movement, symbolized by the hospitality extended to St. Vladimir's Seminary of the Russian Orthodox Church.

Episcopalians will find much of interest and value in this volume. The names of C. A. Briggs (who sought and received holy orders in the Episcopal Church in 1898), Foakes Jackson, Russell Bowie, F. C. Grant, Cyril Richardson, and others will suffice to indicate the unofficial relationship that we have to this "university of religion" which, in Dr. Coffin's phrase, "lives by its brains," without becoming cloistered and out of contact with the work-a-day world.

E. H. ECKEL.

*Trinity Church Rectory,
Tulsa, Oklahoma.*

The Broadening Church: A Study of Theological Issues in the Presbyterian Church since 1869. By Lefferts A. Loetscher. Philadelphia, University of Pennsylvania Press, 1954. Pp. 195. \$4.75.

Episcopacy is essentially centripetal and unifying as an ecclesiastical polity. Witness its capacity to hold Catholic, Evangelical, and Liberal within the Churches of the Anglican Communion, albeit not without recurrent tension. Presbyterianism, on the contrary, tends to become fissiparous. Witness the history of Presbyterian schisms both in Scotland and in this country.

Anglicanism was enabled (not without blood, sweat, and tears) to come to terms with the scientific spirit and the critical study of the Holy Scriptures because it coordinates the authority of the Church

and the witness of reason with the authority of the Scriptures, and has never been bound to a literal, mechanical theory of Biblical inspiration. Presbyterianism has found greater difficulty in making the same adjustments because it has at times committed itself to theories of inspiration and inerrancy which could not be maintained in the face of critical inquiry. Anglicanism finds in the Catholic Creeds a sufficient basis of orthodoxy, whereas Presbyterianism has found the Westminster Confession a more difficult basis to uphold.

This scholarly study of how the Presbyterian Church in the U. S. A. grappled with these issues and fought its way through to a broader basis of fellowship will command the sympathetic interest of Episcopalian readers. The book could well be read along with Dr. Coffin's history of the last *Half Century of Union Theological Seminary*, reviewed elsewhere in this issue.

Presbyterianism in this country stems from two separate streams of immigration—the 17th century English Puritan immigration to New England and Long Island, and the 18th century Scotch-Irish immigration to Pennsylvania and the South. Our author traces briefly the welding together of these two elements, New Side and Old Side in the 18th century, New School and Old School in the 19th century, until the union of the two in a state of delicate tension was consummated in the year 1869.

With the rise of Old Testament criticism, the cases of C. A. Briggs, H. P. Smith, and C. A. McGiffert, and with the loss of Union Seminary to the Presbyterian Church, the issues involved became matters of controversy in one General Assembly after another. The case of the liberal Baptist, Dr. Fosdick, and his relationship to the First Presbyterian Church of New York as guest preacher, highlighted the "Fundamentalist-Modernist" controversy of the 1920's. How a special commission authorized by the General Assembly of 1925 steered a careful course between the Scylla of Dr. J. G. Machen and the extreme conservatives and the Charybdis of the Auburn Affirmation and the Modernists, how the reorganization of Princeton Seminary made for the acceptance of a conservatively critical Biblical scholarship, and how the secession of Machen and the extreme fundamentalists to form a splinter Presbyterian body served to clear the atmosphere and enabled the Presbyterian Church in the U. S. A. to face the changing issues of a new day with greater unity and hopefulness—all this is brought out in documented detail by Dr. Loetscher, who since 1941 has served on the faculty of Princeton Theological Seminary, where he is now associate professor of Church history.

We are viewing with even greater interest the continued efforts of the Presbyterian Church in the U. S. A. to attain larger unity through its approaches to the Presbyterians in the U. S. (commonly known as the "Southern Presbyterians") and the United Presbyterians. May they be successful, and may no splinter sects result therefrom!

E. H. ECKEL.

*Trinity Church Rectory,
Tulsa, Oklahoma.*

II. English and General Church History

A History of the Church in England. By John R. H. Moorman. New York: Morehouse-Gorham, 1954. Pp. xx, 460. \$6.00.

This is the book that many of us have been eagerly waiting for, particularly since M. W. Patterson's *History of the Church of England* is no longer available. Dr. Moorman is aware that he is attempting the difficult feat of pouring "a gallon of water into a pint pot." But though he modestly claims to have produced nothing more than an introduction and guide, he has in fact come near to achieving the impossible through the skillful use of devices: a note on relevant books at the end of each chapter, a note on more general works at the end of the volume, and copious bibliographical footnotes on almost every page—in all, some 800 titles are mentioned.

We have here a scholarly and yet highly entertaining history of the Church in England (not the Church of England, be it noted) from the first planting of Christianity in Roman Britain to the World Council of Churches and the South India experiment. Dr. Moorman hopes that he is not impartial, "for impartial history would be dull." But he is always fair and never partisan. Though apt enough in historical narrative, he is at his best (as we would have expected from his previous writings) in his descriptions of the life and state of the Church in its several periods. The book deserves a place on the shelves of every Anglican clergyman and seminarian, and of all others seriously interested in the history of the mother Church of English-speaking people.

On p. 35, St. Boniface is referred to as Archbishop of Cologne, whereas his primatial see was Mainz. In recounting the troubles of St. Anselm, Dr. Moorman fails to distinguish clearly between the primate's personal differences with William Rufus and the conflict of principles (over Investiture) which developed under Henry I. In connection with the Lausanne Conference on Faith and Order, Bishops Headlam and Gore are named as the Anglican leaders. Surely Bishop Charles Henry Brent far outshone both of them at that great gathering.

P. V. NORWOOD.

*Seabury-Western Theological Seminary,
Evanston, Illinois.*

The Early Evangelicals: A Religious and Social Study. By L. E. Elliott-Binns. Greenwich, Conn.: Seabury Press, 1953. Pp. 464. \$6.50.

Perhaps because it was so highly individualistic and lacking in cohesiveness, the Evangelical revival has hitherto, with the exception of its Methodist phase, not received the extended and sympathetic

treatment which its importance in the Anglican complex merits. Dr. Elliott-Binns has done us a distinct service in supplying this lack. As Canon Overton long ago reminded us, the revival may best be treated in terms of personalities, and much has been done in the form of biographies of its colorful and not seldom eccentric figures. Now for the first time we have an adequate and systematic account of the Evangelical movement within the Church of England.

The first part of the book is a series of chapters on the political, social and economic, intellectual, educational, and literary background of the revival, which "was much more than is commonly realized the result of social conditions, and itself had an effect upon them." Then follows a sketch of the rise and progress of the movement, down to the end of the eighteenth century, with its attending strains and tensions, culminating in the separation between those who remained within and those who left the Church of England. It is with the former group that our author's interest specifically lies. A third section is a survey by no means exhaustive, of regional expansion, including a chapter on Evangelicalism in the Universities. This is, of course, essentially biographical in organization. The book closes with chapters on the methods, doctrines, literature, and "achievements" of the movement (the good works by which its faith was manifested).

Elliott-Binns will not have it that the religious state of England in the early eighteenth century was as dismal as it has commonly been depicted. Nor will he have it that the revival began with the Wesleys and their Oxford Holy Club (1729).

"The Evangelical Movement was parallel to the Methodist and not derived from it; and the Methodist Movement did not really originate with the little group at Oxford." "Both were manifestations of that peculiar activity of the Spirit of God in the early and middle years of the eighteenth century. . . . Furthermore, the majority of those who are recognized as leaders of the Evangelical movement arrived at their opinions quite apart from Wesley or even from Whitefield."

As Abbey and Overton put it: "The two movements were far from identical. They were often warmly opposed. . . . Evangelicalism, or something like it, would certainly have arisen about the same period, even if Methodism had never existed." If the Wesley circle took as their model the primitive Church, the Church Evangelicals were more deeply influenced by English Puritanism. In addition, "they had no desire to place themselves under any authority other than that provided by the Church's system, and many of them were increasingly afraid of being linked with those who were committing breaches of the Church's discipline." Then, too, these loyal Church of England men, along with their dislike of Wesleyan autocracy and itinerancy, held to a Calvinistic theology, even at the risk of being charged as antinomians.

Elliott-Binns is emphatic in maintaining that under the conditions of the time there was "no possible place" for the Methodists within the

Church. To be sure, the Wesley group were not *expelled*; the breach, when it came, was on their own initiative. In fact, it might be argued that, save in a merely formal sense, the rank and file of them were never within the Church. This position is obviously in close agreement with Canon Overton's conclusions of two generations ago, but now more amply documented. Indeed, it is in filling out the details, rather than presenting anything particularly new, that Elliott-Binns has done his most valuable work.

In a volume bearing the imprint of Seabury Press it is amusing to find (p. 223) the name of our first American bishop given as *Segrave*!

P. V. NORWOOD.

*Seabury-Western Theological Seminary,
Evanston, Illinois.*

Prophecy and Papacy: A Study of Lamennais, the Church and the Revolution. The Birkbeck Lectures, 1952-3. By Alec R. Vidler. New York, Scribner's, 1954. Pp. 300. \$3.75.

Dr. Vidler, Birkbeck lecturer at Cambridge during the May term, 1953, has made a notable contribution to the extensive literature about Lamennais, and in so doing has thrown light upon issues that are perennial, not alone in the Church of Rome, but (to greater or less degree) in every communion of Christendom. These lectures, in their expanded and annotated form, go far to establish their author's claim that "Lamennais is, in his personality and accomplishments, one of the most remarkable men that have ever lived . . . a master of literary style . . . the founder, if anyone was, of modern ultra-montanism, and of liberal catholicism, and perhaps of Christian socialism," whose loss to the Roman Church was, in the words of a recent Irish writer, "the greatest individual loss which the Church has sustained for four hundred years."

It must not be supposed from the above that Dr. Vidler is indulging in unrestrained panegyric of Lamennais. On the contrary, he has produced a thoroughly objective study of a man of unusual talent (not to say, genius) in reaction to the ecclesiastical, political, and social movements of his day—during a lifetime which spanned the dying days of the *ancien regime*, the French Revolution, the Napoleonic era (Consulate and Empire), the Bourbon Restoration, the July Monarchy, the Second Republic, and on into the Second Empire—a man who profoundly influenced such contemporary ecclesiastics as Lacordaire and Montalembert, and such literary lights and intellectuals as Lamartine, Sainte Beuve, Victor Hugo, Auguste Comte, Balzac, and (in our own day) Jacques Maritain. Perhaps it is not far-fetched to trace the recurrent pattern of Lamennais' career and fate in the subsequent fortunes of the "Americanist" movement of the 1890's, the

Modernist movement of Loisy and his contemporaries, and the "worker priests" movement so recently suppressed. History does not repeat itself, but it oftentimes resembles itself.

Born in 1782 of a Breton bourgeois family prominent in St. Malo, Felicité de Lamennais, known to his family as Feli, grew up amid the excesses of the French Revolution, and reacted early against its violence, skepticism, and atheism. His brother Jean was destined early for the priesthood, but Feli was as yet restless and uncertain of his future. With the advent of Napoleon, the two brothers began to dream what they might do together for the renaissance of the Church of France now made possible. These dreams found expression in two books, *Reflexions* (1809) and *Traditions* (1814), the first of which appeared at a time when Napoleon was imperiling the freedom of the Church by making Pope Pius VII virtually his captive. The unfortunately timed publication of both books put Feli at odds with the Napoleonic regime, and he was glad to become an *émigré* in England during the Hundred Days after Napoleon's return from Elba. On December 23, 1815, Feli was ordained deacon, and priest on March 9, 1816. Dr. Vidler summarizes briefly the divergent opinions as to whether Lamennais had a real vocation to the priesthood, and observes that the the question is "whether it is consistent with the office of priesthood in the Church of Rome—and, maybe, in other churches too—to be an outspoken prophet and an initiator of radical reforms."

After 1817 Lamennais stepped right into the center of the stage of French Church history, and remained there until his exit nearly twenty years later. With the publication in serial form of his *Essai sur l'indifférence en Matière de religion*, the Mennaisian system took shape. In opposition to the skepticism of the philosophers, it exalted the tradition of the Church and the philosophy of *sensus communis*. In contrast to the ingrained gallicanism of the French Church, Lamennais upheld ultramontaniam, exalting the authority of the papacy. In the political sphere he advocated catholic liberalism, involving the separation of Church and State in contrast to the pre-revolutionary assumption of their divinely appointed alliance. Other books appeared. La Chesnaie and the Mennaisian school exerted an influence in the French Church comparable to that of Longworth and the *Lux Mundi* school in the Church of England about the turn of the century, albeit with more explosive and disastrous results. Our author traces in detail the alliance of Lacordaire and Montalembert with Lamennais in the establishment of *L'Avenir* as the organ of the new school and in the organization of an *Agence Generale* as the precursor of the "Catholic Action" associations of today. We see in succession the growing opposition of the French ecclesiastical authorities, the devious intricacy of the appeal to Rome, and the adverse action of Gregory XVI, resulting in the submission first of Lacordaire, then of Montalembert, with a final "parting of friends" more poignant than that of Newman and his fellow Tractarians a decade later. With the publication of his *Paroles d'un Croyant*, lyric and Biblical in style, fervent in its apocalypticism, Lamennais sang his swan song as a practising Catholic. The book was condemned by the Pope as "small in size but immense in its

perversity"—and Lamennais, continuing to labor for the regeneration of society through politics and religion, but no longer through the Church, passed out of Church history.

In a judicious and thought-provoking epilogue, Dr. Vidler appraises this whole fascinating episode in French Church history, concluding that it illustrates the perennial tension between the priest and the prophet, as well as the limitations of each. We can conclude this review no better than to quote:

"The priest stands for those members of the church who are, or believe themselves to be, responsible for maintaining its traditional doctrine and discipline, and its hierarchial structure and cultus. The prophet stands for those who believe themselves to be charged directly by God with a mission to declare divine judgment on ecclesiastical corruption, or to promote a more or less radical reformation or the adaptation of the church to a new historical environment. Prophets are sensitive to historic change; they have a gift for reading the signs of the times and for realizing how new occasions teach new duties; they naturally tend to find themselves in conflict with the priests who suppose themselves bound, above all, to preserve what has been handed down and who may be, both by interest and by temperament, inclined to hold on to what they possess and that to which they are accustomed. The importance of this tension lies in the fact that both the priest and the prophet are indispensable.. 'Had there been no prophecy,' said H. L. Goudge, 'we should not care to read the story of Israel. Had there been no priesthood, there would have been no story to read.'"

E. H. ECKEL.

*Trinity Church Rectory,
Tulsa, Oklahoma.*

The Strenuous Puritan: Hugh Peter, 1598-1660. By Raymond Phineas Stearns. University of Illinois Press, Urbana, Ill. Pp. xv, 463. \$7.50.

Through Hugh Peter, who lived intensively every moment of the Puritan revolution (only to be executed for his efforts upon the accession of Charles II), the reader may now literally relive the first half of the seventeenth century of English and New England history. This *magnum opus* of Professor Stearns of the history department of the University of Illinois is at once the only full length biography of Peter and at the same time a sufficiently sympathetic and meticulously accurate portrayal to enable one to see the Puritan revolution as it was born and as its aims matured quickly and radically. The author

is also known for his more than eighty articles dealing with the intellectual history of the seventeenth and eighteenth centuries and for his previous books, *Congregationalism in the Dutch Netherlands* and *Pageant of Europe*.

This book is divided into three major sections dealing respectively with Hugh Peter's Cornish boyhood, 1598-1613, and his European education and religious development to 1635; his new world interlude, 1635-45, the last four years of which he spent in England as the agent for the Massachusetts Bay Colony; and the last fifteen years of his life, which he spent largely as the leading and most influential divine in the ranks of the Puritans and their model army.

Stearns denies that Peter was either bigot or hypocrite, as accused, but rather that he was a strange paradox. Peter subscribed to the divine right theory of the state, yet he was among the leaders of the regicides. Although he was often said to despise learning, he was a founder of Harvard College. He supported the exile of Anne Hutchinson, yet he advocated religious toleration in the English Commonwealth. Accused of giddiness and instability, he was steadfast to the end to Congregational principles. He preached otherworldliness, but was the father of the New England fisheries and the triangular trade. Though trained as an aristocrat, his most devoted followers were common people. He was accused of speculation and sexual irregularities, but was honored and trusted by William Ames, the two Winthrops, Thomas Shepard, John Eliot, Roger Williams and Oliver Cromwell, to mention but a few of his intimate friends. Although he undoubtedly was a religious enthusiast of the late Reformation times, his economic, social and legal ideas and reforms were strikingly similar to those of an early twentieth century liberal. Far from being a saint, Peter hardly deserved the hanging, beheading and quartering which hastened by a few months, at least, the end of his ebbing life.

Anglicans generally will profit much from a careful reading of this account which sets out so sympathetically the Puritan hope. Peter's uncivil reviling of Laud on the way to his execution and his participation, perhaps of a major nature, in the execution of Charles I, lead one only to muse again about the inappropriateness of the times and the unpreparedness of the leaders of revolutions. The imparitality of the author is to be highly commended although there are omissions, such as the *Eikon Basilike*, which might have added completeness to the story. But, then, this is Peter's story and a look at Puritanism from within, and does not in any sense pretend to be a critical narrative or appraisal of all English history in the period. It is so very well done that one feels something of the Peter's family spirit, hears the clash of arms and even smells the armies encamped before the besieged cities. Although the "model army" generally was of high moral order, one cannot help but wonder about the meaning of "civil treatment" which Hugh tells was afforded the Roman Catholic ladies in a fallen Roman stronghold in Ireland.

One of the most appealing and yet most inconsistent positions of Peter relates to government. Stearns shows (pp. 264, 275, 283ff., and 308) how firmly Peter believed that good men alone can make or save

the state. Every magistrate and every voter should be a church member, and spiritual as well as civic qualification is necessary for public trust. Yet time and again Peter reports the victories of his armies (and he did hold a commission as well as being Cromwell's chief chaplain) as God's providences to His saints. He even suggested (p. 289) that before the European armies terrorize England the successful army of God should conquer Europe and perpetrate terror for terror. In his old age (p. 404) he strove to unite all Protestants in one final attempt to overthrow the pope.

Because he was an impossible meddler in even the highest state affairs, Cromwell was finally forced to imprison him for reasons of state security. It is no great wonder then, that with the return of power to the Presbyterians after the fiasco of Richard Cromwell, Peter should offer his services to General Morck, and that he even tried to find a spot for himself after Charles II came to power. But it was too late and all his powerful friends had either preceded him in death or deserted him. Only his daughter, Elizabeth, was left to mourn his death. It was to her that he wrote in the last days of his imprisonment one of his most important and revealing works, *A Dying Father's Last Legacy to an Only Child*. Here is the reassertion of his major contentions for the reformed church, the doctrine of the covenant, religious tolerance, a united Protestantism and the Scripture as the rule of life. Among these last words, the following throw light on Hugh Peter's life:

"My child, to believe things incredible, to hope things delayed, and to love God when he seems angry, are Luther's wonders, and mine, and thine."

RAYMOND W. ALBRIGHT.

*Episcopal Theological School,
Cambridge, Massachusetts.*

III. Theology and Philosophy

Christian Deviations. By Horton Davies. New York: Philosophical Library. 126 pp. Price \$2.75.

Jehovah's Witnesses. By Royston Pike. New York: Philosophical Library. 140 pp. Price \$2.75.

During the past few years, especially since the close of the "hot war," this reviewer has been asked by many of his students to recommend some short studies which would equip the parish clergy with the information they need in combatting the newer cults so popular today

and appealing to many lay people in our parishes—Jehovah's Witnesses, Theosophy, Spiritism, Seventh-Day Adventism, Moral Rearmament, and the like.

It is a pleasure to be able to say that these two books will provide the clergy—and laymen who are interested—with exactly the material they need. Mr. Davies, an English historian of the Free Church, and Mr. Pike, whose academic connections do not appear anywhere in his book but who has written several volumes on religious subjects, give us in these two books just the right amount of historical background, contemporary information, and sound argument to use when we have to meet the appeal of the cults. All of the movements—which include Christian Science, Mormonism, Astrology, British Israel, and “open-air religion,” as well as those mentioned above—are by the way of being “deviations” from historical Christianity. They have certain parallels with the Christian faith, they use Christian idiom, and they claim to produce Christian results. This makes it all the more difficult to handle them with charity yet with rigorous honesty. But they must be met; and our clergy and instructed laity must have the facts which will enable them to meet them intelligently and constructively.

These two books will help enormously in that direction.

W. NORMAN PITTENGER.

*General Theological Seminary,
Chelsea Square, New York City.*

Catholicism: Humanist and Democratic. By Robert Woodifield.
Greenwich: The Seabury Press. 96 pp. Price \$2.00.

This is a book of laymen's theology, written by an English civil servant who was for years closely connected with the famous leader of the “Catholic Crusade,” Conrad Noel. The author's position is essentially the “liberal” or “modernist” Catholicism which had its heyday in England during the period between the wars; today, the situation has changed and many have rejected this variety of Catholic Anglicanism, but it still deserves a hearing, and in Mr. Woodifield's little book we have it presented as clearly and succinctly as we could wish.

The discussion begins with what Mr. Woodifield calls “the living Catholic tradition”; from this he develops the basic theological position which is centered in the Incarnation as focus of a universal God-man relationship that is both exemplified in and quickened by the singular action of God in the Man Jesus. Succeeding chapters discuss the sacraments of the Church; a concluding section is devoted to a ringing call to social action on the part of Christians, whose vocation is to work and to pray for the establishment among men of a society which shall reflect the reality of the Kingdom of God.

There is no trace of "neo-orthodoxy" or "neo-fundamentalism" in the book; it might be said, indeed, to represent George Tyrrell with a social message added. None the less, many of us welcome this revival of interest in a kind of Anglicanism that has been forgotten in many quarters, but yet has a message for us which we neglect to our peril.

W. NORMAN PITTENGER.

*The General Theological Seminary,
Chelsea Square, New York City.*

Preach the Word of God. By Frederick M. Morris, with a Foreword by Alden Drew Kelley. New York, Morehouse-Gorham Co., 1954. \$2.50.

These lectures were given at Seabury-Western Theological Seminary by the dean of the Cathedral Church of St. Mark, Minneapolis, and rector-elect of St. Thomas Church, New York. They are addressed to lay people as well as to clergy, for the author rightly insists that "preaching is truly preaching only when it is both spoken and listened to in mutual faith concerning its nature and purpose." The great themes of preaching are pointed out and many useful suggestions are offered both to the preacher and the listener. Chapter IV ("The Will to Believe") is unfortunately weak, and the author does not make it plain what he means by faith; also, he confuses the father of the epileptic boy with "the Centurion" (S. Mark 9:24—page 63). There are two excellent chapters on methods of preparation and a fine concluding chapter on facing the reality of death.

DuBOSE MURPHY.

*Christ Church Rectory,
Tuscaloosa, Alabama.*

From a Christian Ghetto. By Geddes MacGregor. New York, Longmans, Green & Co., 1954. \$2.00.

This volume, like the Book of Daniel, Second Esdras, and the Book of Revelation, belongs to apocalyptic, rather than to history. The author is professor of philosophy and religion at Byrn Mawr College.

It takes the form of a series of letters, written by Paul, a tutor in the University of the Christian Underworld, to Timothy, a student preparing for holy orders. The date of these letters is the year of our Lord, 2453, after the Ninth World War. Since Timothy is engaged in writing a set of tutorial papers on mediaeval Christian history of the Twentieth

Century, Mr. MacGregor has a vantage point from which he can satirize both the Christianity of our day, and contemporary mechanistic and secular society—the latter by fancying the logical developments of some of its tendencies. In 2453, the non-Christian population lives in cities suspended by atomic power in the air over Old-New York, Old London, etc. Christianity, a religion unified by persecution, is relegated to the ghettos on the surface of the globe. The book is full of lovely little touches. The non-Christian population, for instance, now speaks, not French or English or Italian, but World-Basic-Grunt. The official religion of the world-state is Narcissistic Shinto. The Christian bishops, who live in constant danger of death by torture and electrocution, are elected by Christians under the age of seven. The last letter ends in the middle of a sentence, when Paul is haled off to his martyrdom. These will serve as samples of the kind of thing Mr. MacGregor has included in his charming little volume—charming, but a little frightening.

GEORGE E. DEMILLE.

*Christ Church Rectory,
Duanesburgh, New York.*

An Appeal for Information

The undersigned is engaged on a research problem covering the formative meeting held at Chestertown, Kent Co., Md., in November of 1780. He wants to locate MSS of the following key men:

The Rev. Dr. WILLIAM SMITH (1727-1803). Known depositories: New York Historical Society; Historical Society of Pennsylvania; American Philosophical Society.

The Rev. JAMES JONES WILMER (1749-1814). None known.

The Rev. SAMUEL KEENE (1734-1810). None known.

Any person who can supply information is requested to send it to the undersigned. Such help will be greatly appreciated.

ROBERT W. SHOEMAKER,
History Dept.,
Rensselaer Polytechnic Institute,
Troy, N. Y.

THE INDEX TO THIS VOLUME
HAS BEEN REMOVED FROM THIS
POSITION AND PLACED AT THE
BEGINNING OF THE FILM FOR
THE CONVENIENCE OF READERS

PREACH THE WORD OF GOD

By THE REV. FREDERICK M. MORRIS, D. D.
Rector, St. Thomas Church, N. Y. C.

A fascinating book about one of the most honorable, exacting, exciting and difficult occupations in the world. It will appeal to both clergymen and laymen because it is concerned not only with the art of preaching sermons but with the art of listening to ser-

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